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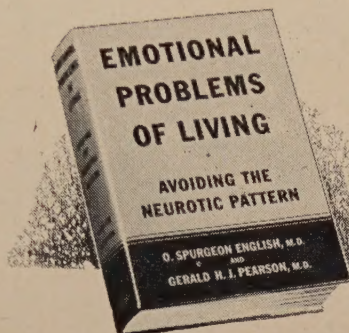
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A PRAYER FOR TODAY

Eternal God, Father of all souls, grant unto us clear vision of the sin of war that we may earnestly seek that co-operation between nations which alone can make war impossible. As man by his inventions has made the whole world into one neighborhood, grant that he may, by his co-operation, make the whole world into one brotherhood. Help us to break down all race prejudice. Stay the greed of those who profit by war, and the ambitions of those who seek an imperialistic conquest drenched in blood. Guide all statesmen to seek a just basis for international action in the interests of peace. Arouse in the whole body of the people an adventurous willingness, as they sacrificed greatly for war, so, also, for international good will to dare bravely, think wisely, decide resolutely and achieve triumphantly. Amen.

HARRY EMERSON FOSDICK.

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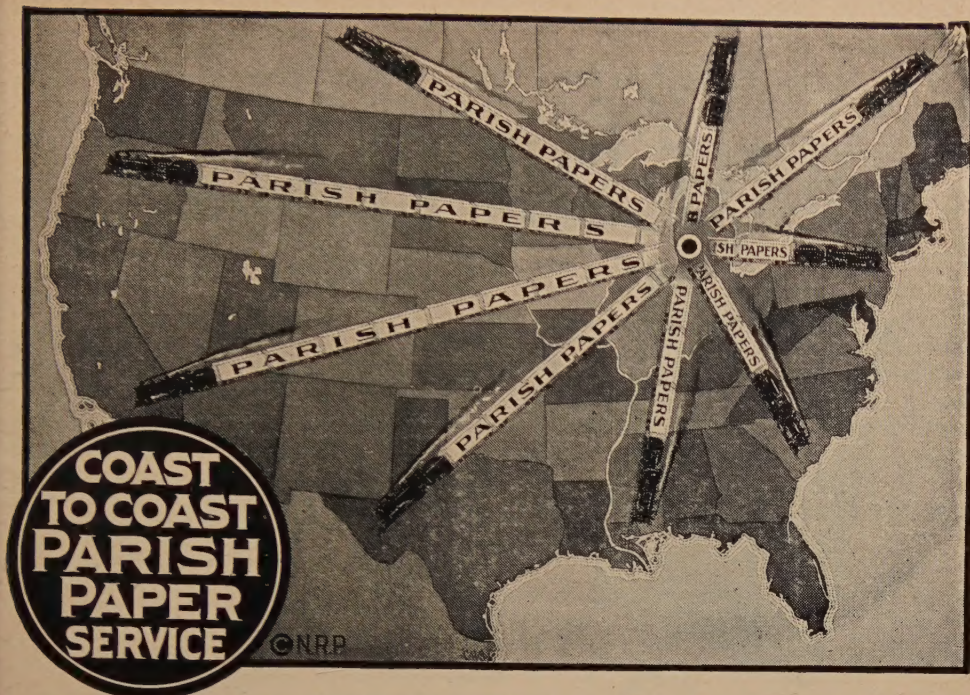
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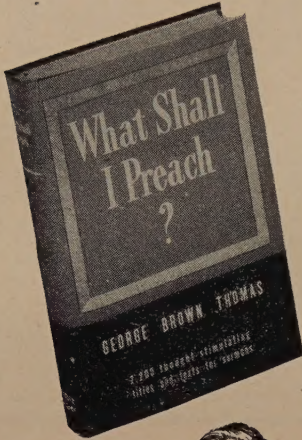
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- 45. The Beginning of Jehovah Worship Gen. 5:24
Then began men to call upon the name of Jehovah.
- 46. A Man Whom God Kidnapped Gen. 5:27
And Esau walked with God: and he was not; for God took him.
- 47. A Life of Only One Dimension Gen. 6:2
And all the days of Methuselah were nine hundred sixty and nine years: and he died.
- 48. Mixed Marriages Gen. 6:3
The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.
- 49. Take No Chances Gen. 6:4a
And the Lord said, My spirit shall not always strive with man, for that he also is flesh.
- 50. The Days of Giants Gen. 6:4b
There were giants in the earth in those days.
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THE MAN AND THE ROCK

JOHN W. McKELVEY, Ph.D.

ONE of the greatest miracles which Jesus performed was the changing of a man into a "Rock". Certainly Jesus revealed His oneness with God when He looked upon the rough and ready fisherman and was not dismayed by his outward appearance, but saw un-
disguised within his heart the stature of un-
failing greatness. Some may be born great and others may have greatness thrust upon them, but as Jesus beheld Simon, busy with his nets, He knew that this man, if he would, could achieve greatness, a greatness unparalleled in history. And so He called to him and said, "Follow me, and I will make you a fisher of men."

We shall never know this side of heaven what impelled Simon, together with his brother Andrew, to leave "straightway their nets and follow him," other than that Simon at that moment, had seen as only God gives men to see and beheld in the earthen house of Christ's tabernacle, "the glory as of the only begotten of the Father, full of grace and truth." And glimpsing such Grace and Truth men dream about, but have not faith to believe as possible, Simon straightway, impulsively and wholeheartedly, left his occupation by the Galilean Lake and signed up without reservations, references, or regrets, as the first disciple of the Nazarene.

It may not be altogether true that Simon entertained no regrets, for it is the nature of men to act first and think afterwards. Having acted, Simon's first afterthought was about his wife. Simon was in no sense tied to his wife's apron strings, but being a good husband he did have regard for his wife's opinion. The consequence the first thing Peter did was to persuade Jesus to go home with him, and wonder if it wasn't with the intent to square things with the "missus" and to enable Jesus to perform that extra kindness, so typical of the Master, healing Peter's mother-in-law.

From that point on we see Peter yielding himself more and more to the transforming touch of the Man of Galilee. "But," you

interrupt, "you are contradicting yourself. You just said that Peter left all and followed Jesus. How could he yield himself more and more?" Yes, Peter did make the great decision. He decided, however, only with his emotions. There was nothing wrong with his deciding with his emotions, except that this was but a part of him.

The question may be fairly asked at this point, "Do we not come to God first of all through our emotions, the feelings of our heart and soul? Would we have ever heard of Peter and the disciples and the Church if Peter had been anything less than his impetuous, intuitive self, a man of deep feeling, first and foremost?"

Quite properly Peter gave his heart to the Lord, but this was not enough. Jesus wanted all there was of Peter, and the miracle was not completed until after many years the Lord received him unto Himself *in toto*, heart, soul, mind and strength.

Former Senator Pepper in his autobiography, PHILADELPHIA LAWYER, relates that when he was named to a certain important committee of the Senate the chairman welcomed him by saying, "We'll be glad to have you with us, Senator, if you'll remember always while on this committee, to rely on your brains instead of your emotions." And the chairman was undoubtedly right as far as he went, but I question if he would have welcomed Senator Pepper for the poise and deliberation of his brains unless previously the Senator had established beyond the shadow of a doubt, his love of country and his loyalty to the American ideals, "life, liberty, and the pursuit of happiness," the fruits of the deep emotions of patriotism.

When Jesus called Peter that day by the sea He discerned him to be the man he was, but He purposed to make him the man he could be, a fisherman of men dedicated with all the powers of heart, soul, mind, and strength to his high calling.

Bernard Baruch tells us in his PARK BENCH STATESMAN that President Wilson

once said to him, "I like to watch men I appoint to office, to see whether they grow or merely swell." The Gospel records indicate that Jesus kept a faithful watch over His chosen disciples, and while there was a tendency on the part of some to swell, it was true of Peter that he grew, grew in fact and in time, to the full stature of his immortal soul.

The measure of that stature was outlined by the Master that unforgettable day at Caesarea Philippi. Probing the disciples for some cue as to their reaction to His life and teaching, Jesus had asked, "But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it."

I say Jesus indicated here the measure of Peter. We must not assume that in the short time he had been with Jesus he had thus become the "rock" upon which the Church would be secured. Far from it. As far as his heart was concerned he had grown in a marvelous degree. Witness the unswerving friendship he had for this Strange Man from Galilee. This occasion, to begin with, when he gave utterance to the great confession, "Thou art the Christ, the Son of the living God." He couldn't have explained how he knew, but he knew nonetheless, and he knew truly. As someone has said, "The heart hath her proofs that reason cannot know." That was Peter at Caesarea Philippi to a "t".

Or again, that day on Mount Transfiguration, when Jesus in company with Moses and Elijah stood revealed in the perspective of heaven before Peter, James, and John. Overwhelmed by the glorious ecstasy of that moment, Peter blurted out with pardonable fervor: "Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, one for Moses, and one for Elias." Thus, with heart and soul we see Peter going all out for Christ.

But as far as Peter's mind and strength were concerned, he had a long way to go. In this struggle to consecrate himself body, mind, and soul Peter has become one of the most beloved people of the Bible, because his joys and heartaches, his successes and failures so resemble our own. What Jesus said of him in the Garden of Gethsemane was to a large degree the key to his early failures and the cue

to his final victory: "the spirit indeed is willing, but the flesh is weak."

Take the occasion when he had toiled all night without catching any fish, and upon Jesus' advice had let down his nets on the other side, only to enclose a great multitude of fishes. Peter fell down impetuously at Jesus' feet, saying, "Depart from me; for I am a sinful man, O Lord." His mind was filled momentarily with a pagan dread of the supernatural, and hence unequal to the strain of comprehending the unstinted abundance of God, and disloyal to the affirmations of his heart. But, when at about the same time many of Jesus' disciples turned back at His hard sayings and "walked no more with him," and Jesus turned to the twelve and said, "Will ye also go away? then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life."

Or again, consider this man on the night of the Saviour's betrayal. First, there was the tilt over the washing of his feet. "Peter saith unto him, Thou shalt never wash my feet." But when Jesus answered him "If I wash thee not, thou hast no part with me," then Simon Peter said unto him, "Lord, not my feet only, but also my hands and my head." In the words of Dean Brown of Yale, "Peter wanted a regular bath!" It was only a matter of minutes after that when, having eaten the bread and drunk the cup, they sang a hymn and went out into the Mount of Olives to pray. And turning to Peter Jesus said, "Verily, I say unto thee, that this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee." It is Peter speaking with his heart, for early the following morning when he is challenged to throw his body in, to die if need be, he is weak and afraid, and he began "to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus... and he went out and wept bitterly."

When next we actually see Peter, after the dread darkness of these three days, he is running at the top of his might to the door of the sepulchre "and the other disciple did outrun Peter." That was to be expected, for he was younger. But on reaching the sepulchre, he stooped down to look in but went not in. "Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie." Then was the transforming process completed, the miracle that turned Peter, the vacillating and impetuous disciple,

(See page 151)

TRANSFORMATION

KENDIG BRUBAKER CULLY, Ph.D.

THE real meaning of Easter will be a closed book to those who approach this day with unimaginative hearts. You will never grasp the significance of the Resurrection if you get bogged down with discussions as to what exactly happened at the tomb. That is interesting for the scholars. Let them ransack the texts, point out all the inconsistencies in the accounts. That is what scholars are for.

But for you and me Easter must have a dynamic significance or it will be nothing at all. Let us take the earliest record—St. Mark's Gospel, as the starting-point for our thinking. When the two Marys came to the tomb to anoint the body of Jesus, they saw a young man sitting there. He said to them: "Ye seek Jesus, the Nazarene, who hath been crucified. He is risen. He is not here." Luke tells us the sequel. The two Marys hurried away, imparted this information to the eleven and the other disciples.

Now you may dwell on the empty tomb, if you like—and debate how it was possible for a man to arise from it, but Easter is not for the literal mind. The important thing about the Resurrection was that something happened which convinced the disciples that their Lord was not dead. He was with them now even more intimately and more potently than when they walked with Him over the dusty roads of Palestine. While He was with them, often they had not understood. They had never appreciated the nobility and the utter consecration of His life. But now, His Spirit was released from the tomb to guide them in taking the Gospel to the uttermost parts of the earth.

The Resurrection meant the transformation of a dejected little company who had staked their fortunes on a traveling preacher, and seemingly had lost all, when He was crucified, into a re-energized band of witnesses to God's Son. It was the turning-point in history. The Spirit of the Risen Lord was to soar now to become the *IDEAL*, the *HOPE* and the *GUIDE* for generations yet unborn, even unto the end of time.

Has it occurred to you, that if those disappointed disciples had not received this new lease on life, if they had let the Presence of their Master recede into the dim past as the

years went on—you and I would not be worshipping today. Half, at least, of the humanitarian advances of civilization would never have been achieved. Instead of knowing God as the Father of all mankind, we would still be making obeisance to tribal or national deities.

The transforming radiance of the first Easter dawn sent a light into the wide, wide world to illuminate every dark place with an everlasting Hope.

Now one would think that the spreading of the Christian religion all over the face of the earth would have eradicated our bondage to evil and sin and all that makes for misery and unhappiness in human life. But alas! Christianity's mission is still to be accomplished in our midst. Certainly if Christianity were really practiced, if the ideals of Jesus were really and truly men's and women's ideals, most of our burdens would vanish overnight.

Instead, we must admit that our world has had only a half-hearted sort of Christianity. It's been a lukewarm faith for most of us. We have agreed, intellectually, that people ought to be Christian, but, as for ourselves, well we admire those who are consecrated but are not quite sure that we have what the saints seem to possess.

Instead of letting the faith of Jesus transform our lives, we have adopted either consciously or unconsciously a sort of underlying cynicism as our customary way of looking at things. That which characterizes our life is expressed most eloquently by the poets. I was reading Matthew Arnold the other day. Back in 1867, that poet in "Dover Beach" wrote a sort of epitaph on life—he had concluded that the great age of belief and hope was over. This is what he penned:

"The sea of faith
Was once, too, at the full, and round earth's shore
Lay like the folds of a bright girdle furled;
But now I only hear
Its melancholy, long, withdrawing roar,
Retreating to the breath
Of the night-wind down the vast edges drear
And naked shingles of the world.

"Ah, love, let us be true
To one another! for the world, which seems
To lie before us like a world of dreams,
So various, so beautiful, so new,
Hath really neither joy, nor love, nor light,
Nor certitude, nor peace, nor help for pain;

And we are here as on a darkling plain
Swept with confused alarms of struggle and flight,
Where ignorant armies clash by night."

Mark you, my friends — that came from an Englishman, who was the heir of generations of countrymen, who avowedly, at least, had been practicing the Christian religion.

That poem, "Dover Beach," was written in 1867. The poet had no visions as yet of what the future was going to bring forth — the biggest wars in history were yet to be fought. Probably he would have been more confirmed than ever in his cynicism had he lived to our day.

Our poets today, some of them, reflect a not dissimilar mood. A Lieutenant (Michael Thwaites) wrote a poem not long ago — presaging the same sort of cynicism, but even more bitter perhaps than Arnold ever envisioned. At least Arnold seemed to regret his farewell to the faith that once had given meaning to life. This poem is called "After". Some day, he writes, "Out of this troubled sleep the world" will "awake". But that is not for him, the living:

"After; not for us. We have no life;
Only Lethean vague despairs that crush
Our strengthless spirits; our faith a confident brook
Dried into mud-holes; man a windblown chaff.
Death is the butt-end stubbed to perfunctory ash,
And Love a wretched scuffling in the dark."
(From "The Jervis Boy and Other Poems," Putnam.)

Now let us be ruthlessly honest with ourselves. Is it not true that many of us are filled with definite doubts as to whether life does have ultimate meaning? Do we not often give in to the mood described by the poet — "Our Faith is a confident brook dried into mud-holes?"

We say, "O Christianity will work for a few — but as for me — I don't see what difference it has made in my life." We say, "It's all right to talk about a world that will be organized according to Christian ideals of brotherly love, but that's just wishful thinking!"

Come, now, let us be more honest still with ourselves. Does not our conscience tell us that that isn't quite right. It doesn't ring true. Here am I, John Jones, worshipping in a Christian Church on Easter morning. The preacher talks about the Spirit of the Risen Christ. Technically, I am a Christian. I would not want to live in a world dominated by any lower sort of ideals than that for which the Church stands. See here, John Jones, am I really playing fair with the soul that God gave me to use and enjoy?"

Continue the dialogue with yourself for another moment still. "The Christian faith says that life ought to be transformed. Am I really the sort of chap I ought to be? Have I ever really felt any difference in my life because I call myself a Christian?"

Colonel Lawrence once brought two Arab sheiks with him to London. When it was time for them to return home, they were asked what they would like to take back with them. Their reply immediately came that they would like two hot-water faucets. It would be such a big help to be able to turn on hot water at any time!

Are we not often like those Arab sheiks — we want hot water, but do not realize that before we can have it a lot of necessary plumbing has to be installed. We want to have the radiance of Christianity for our lives, but we haven't brought ourselves to the point of getting down to rock-bottom, to see what changes have to be made in our lives before we can ever have it.

Nor will it do only to have a scientific interest in religion — or a curiosity about it — **THE JOY AND THE PEACE AND THE RADIANCE** of the Christian life will be ours only in so far as we seek to practice our religion today, tomorrow, the next day, and all the time.

Probably no people in all the world were so forlorn and miserable as that little group of eleven disciples, and a few others, who saw their Master laid away into the tomb. They were helpless, hopeless, and impotent. But when they once again made contact with their Master's Spirit, they became the most joyous, the most aggressive and the most assured people in the world. Their lives were transformed.

Does your life have enough joy in it? Are you burdened with cares instead of eagerness to face all the winds of the universe? Are you bored with your existence? Do you look at your work, and everything else you do as something that has to be just gone through with, and you are eager to breathe a sigh of relief when it is over with? Do you think of the Church as something that you like to have around, but with which you do not feel any particularly vital contact? It is to you — my friend — that Christianity is speaking this Easter day.

We have an immortal choice to make. Here is an affirmation to begin with:

"How do I know, you ask, that in the end God's power will conquer all, and through Eternity his love prove master of Our souls? Need I have proof?"

(See page 149)

THE EMMAUS WALK

G. ROY BRAGG

It was the first Easter Sunday in Jerusalem. But you would never know it. The very atmosphere seemed laden with disappointment and dread. Two men on their way to Emmaus were typical of many others. They were victims of defeatism and despair. "What's the use," they argued, "we trusted that it had been He who should have redeemed Israel, but they crucified Him three days ago," So, rejected and beaten, they were going back to bury their fond hopes in the dull monotony of former futile things. But they did not go back to former things and they did not bury their fond hopes. For at that very moment Jesus walked with them, and these men were changed and so was their world. That is what always happens when Jesus walks with men. Lives of individuals are changed, but more far-reaching still, the entire program of the world is changed. Surely the greatest need of our time is just that, that Jesus may walk with men.

The second coming of Jesus to the earth is a subject which has always provoked lively discussion. Every age has had its different exponents and its different expositions. Theologians have carried on heated discussions without producing too much light. And some, not so theological, have been ambitious enough to set a definite time, even naming the day and hour, when Jesus would appear. Some pray for that coming and others complain because Jesus does not return and rebuke the ways of sinful men. Such reasoning is highly speculative and provokes needless argumentation. We do not know the answers involved, and it is doubtful if anyone else does. Perhaps it would be a calamity if Jesus did come; we may be capable of a second Calvary. With all due respect to those who feel that they must engage in such controversies, there is something else suggested by the "Emmaus Walk" which is more vitally significant to our day and time. That is the spiritual force of the ever-present Christ. What Jesus did to the men of Emmaus and their world, the spiritual power of the ever-present Christ can do to us and our world. For example, John Wesley wandered all over creation trying to make effective the power of Christianity, but for a time he was not very successful. Then one inauspicious moment he went to Aldersgate, and

when he came away, Christ was with him and immediately he became such a power for good that the hoof-beats of John Wesley's horse going up and down England, spreading the gospel, were heard around the world. Everything that is potentially good among men is motivated by the spirit of the Christ. Real progress rightly defined in the light of the ages proclaims emphatically that Jesus Christ and Jesus Christ alone, has the answer to our questions, the solution to our problems. He and He alone, has the healing balm for the sick souls of individuals.

Consequently, while we may not be able to give definite word regarding the physical reappearance of Jesus, still we can and must proclaim the paramount importance of, and the urgent need for, the ever-present Christ in our hearts and in the world right now.

We need the spiritual force of this ever-present Christ to remind us that there is no substitute for Christianity. We have been threatened by a variety of powerful loyalties. The marvel of a mechanistic age has so fascinated us and drawn our attention to the mechanical, that we have been inclined to view man as a mere automaton. The tremendous strides of scientific advance have won our loyalty and almost claimed our devotion. The program of social reform with its practical emphasis upon getting things done, has appealed to our desire for results and we have been tempted to reduce Christianity merely to a religion of good works. As a result of these various influences, there has developed the cry for a new religion. No one is oblivious to the fact that we are living in a changing world, and we know that we cannot help but be influenced by it. The temper of our modern times naturally demands and requires something different from that of our fore-fathers. It may be a difference in method, it may be a difference in approach, it may be a difference in expression. But fundamentally speaking, there is no substitute for our religion; essentially Christianity is always the same, for Christianity is truth. When Christ walks with us we realize this. We recognize that man is something more than a mere multiplication of stimulus and response; that a human soul can never be limited to the realm of scientific investigation. We discover that the pragmatic is not always the ultimate test, that often the "foolishness of God is

wiser than men." Consequently, any change in religion deemed necessary, must be made not by any particular branch of new learning, nor by the method of the assembly line, but in the light and by the guidance of the spiritual force of Christ. This is our only hope of retaining and interpreting the real truth as revealed in Christianity.

This does not suggest that religion has not at times made mistakes. What branch of experience has not. Philosophy has often been tainted with superstition and so has medicine. But fortunately, men have never followed a policy of discarding either. The wisdom of the Greeks is still a match for our keenest wits, and the name Pascal is honored and revered. So with religion. Theologians may appear to have been foolishly engaged in quibbling over the number of angels that could stand on the point of a needle—even here there is more to it than just that—and there are other inelegant chapters in the growth and progress of Christianity, but nevertheless, it still remains true that there is no substitute for it. In the realm of ethics, the moral code of Moses stands high. For devotional and meditative literature, the Book of Psalms is superb, and in the New Testament and Christian experience we find the true absolutes for life.

We need the spiritual power of the ever-present Christ to enable us to evaluate one another rightly. In days like our own it is easy to become mistrustful and cynical. Great nations throw principles to the four winds of heaven and revert to a stab-in-the-back policy. Japan raises a smoke screen of peaceful talks to guise her planned attack on Pearl Harbor. And the actions of some individuals are no less disconcerting. A man comes to your door with a story of real need that wins your confidence, your sympathy and your support. But a few hours later you discover the same fellow coming out of a tavern and realize that you have been taken for a sucker rather than a good Samaritan. Consequently, there is the tendency to believe everyone guilty until proven innocent and to lose faith in human nature. We need the power of the ever-present Christ to counter-act this tendency and to remind us that Socrates had his Alcibiades and even Jesus had his Judas. Furthermore, we need to be reminded that when Judas betrayed Him and Peter denied Him and all the rest forsook Him and fled, Jesus did not lose faith in man, but continued a program for the salvation of mankind. He looked for the best in everything everywhere and loved sacrificially that best into being. In a world like ours,

we too need to look for the best. This does not mean that we become over optimistic Pollyannas. We solve no problems by refusing to see them. But often what we see depends upon how we look. A man moved into a new community. He was naturally anxious to know about the place, so meeting the village philosopher at the Post Office corner, he began to make inquiries. "What sort of a town is this?" he asked. "What sort of a town did you come from?" parried the old philosopher. "Oh, it was terrible, the people were mean and unneighborly, I was glad to leave." "Too bad you came here, said the old philosopher, that's the kind of a town this is." The next day another man moved into the same town, saw the same old philosopher and asked the same questions. "What kind of a town did you come from," asked the old philosopher of the second arrival. "Oh, it was a wonderful place, as a matter of fact I hated to leave." "Well, you need not worry said the old philosopher, that's the kind of a town this is." We find pretty nearly what we look for. In the company of the Christ we are inclined to look for the best, and by His help we are likely to find it and bring it into being.

We need to keep the spiritual power of the ever-present Christ with us because there is the temptation to lose sight of the high and lofty goals which have been the bulwarks of our faith and of civilization. We are living in a period that has demanded its toll in blood, tears and sweat, in order that the best things of life may be rescued and re-claimed from the debris of sinful destruction. We need to be on our guard against the intrush of a shabby philosophy into the sacred places of life. It expresses itself in such terms as "everybody's getting theirs, why shouldn't I get mine?" Such an utterance is not the expression of self-preservation, but unadulterated selfishness. It is a far cry from the spirit of the men who made us what we are. "Give me liberty or give me death." It is an unknown cry to the one of whom it was said, "He saved others, Himself He could not save." A small boy travelling on an ocean liner was playing with a big rosy apple when suddenly the ship lurched and he lost the apple overboard. Immediately he ran to the captain, whining bitterly and demanding hysterically that the great ship be stopped in order to recover a lost apple. Sometimes our philosophy of life looks just as puny as that. We are so concerned about our own apple that we are willing to stop the ship. Not long ago 600,000 miners went on strike. In all probability in the light of living costs, farm bloc

privileges, etc., they had a real grievance. Their method of going after what they wanted is hardly condonable. It threatens the very basis of the system which provides for and protects even the miners right to strike. Such action is not exclusive with the miner. It is all too typical. I want what I want when I want it, is a dangerous theme song. We mustn't stop the ship even though our apples are overboard. The spiritual power of the ever-present Christ overcomes the temptation of selfish interest and leads every man to sub-

ject himself to a divine discipline whereby he earnestly strives to live the admonition of the Christ, "Seek ye first the Kingdom of God and His righteousness and all other THINGS shall be added unto you."

Yes, when Jesus walks with us, we are different and our world is different too. For in the company of the Christ, men find their higher selves and finding their higher selves they are restless until they are engaged in bringing the world into conformity with the same high ideals of Christ's Kingdom.



THE ART OF WORSHIP

EDWARD LAIRD MILLS

THE Book of Revelation is an apocalyptic document, one of two to be found in the Bible, the other being the Book of Daniel. Some persons unfortunately do not know that there are 64 other books in that library of divine revelation. The purpose of such writings was to strengthen faith and inspire heroism on the part of those to whom they were addressed. One important reason for the use of symbols and apocalypse was to avoid the persecution of Christian disciples and the suppression of Christian witness.

The Roman Empire is referred to as "Babylon" and the Emperor Domitian as the "Beast" and the "Anti-Christ", because those were terms which outsiders would fail to understand. Revelation was written about 96 A.D., during the reign of Domitian, when emperor worship was in vogue as a promoter of national unity. While it was not required by law, there was strong pressure of public opinion brought to bear in favor of it, and Christians who refused to conform to popular custom were persecuted. A similar question came up twenty centuries later. In Japan and Korea, Christians were confronted with a governmental demand to bow at the shrine of Shinto. It was officially declared that Shinto is a two-fold phenomenon, being both a religious and patriotic observance, the latter of which culminated in obeisance to the emperor. Most of the Japanese and many Korean Christians accepted the official explanation and saw no contradiction between performing the prescribed rites at the shrines and the worship of the Christian's God. Some missionaries and non-Christian Christians took the other point of

view, declined to pay reverence to the emperor, and found themselves in a difficult situation as a result.

In Norway during the war there was a striking exhibition of Christian courage when the Hitlerized state made an attempt to use the Church as an instrument of national policy. It tried to take over the education of youth under the age of eighteen. Like the Christians of old, Norwegian churchmen refused to comply and were punished as a result. In one city, out of fifty churches, there were only four which consented to function in the manner requested by the government. All the bishops resigned and the archbishop was placed in a concentration camp. Over one thousand public school teachers lost their positions because they supported the churchmen.

Things That Remain

In spite of its apocalyptic character and its numerous references to events and conditions which have long since passed away, Revelation does contain some truths which possess abiding value:

First of all there are the letters to the seven churches in Chapters 1 and 2. These make an accurate diagnosis of the troubles into which all organizations, churches included, are likely to fall. Congregations today will do well to study this catalogue of symptoms and to use it as a yardstick with which to measure their own condition. The Church is divine in origin, but it is human in composition and management.

In the second place, there is abiding value in the seventh chapter which brings into close

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The Editor's Columns



Need and Obligation

WHAT is the answer to humanity's predicament? The answer is faith — faith in the God Whom Jesus worshipped, faith in the kind of life that Jesus lived, faith in the Gospel which Jesus proclaimed. That is the faith which Christian churches of every name and creed are ordained to herald to a world which has lost its way. The light of the Christian faith should shine brightest when world conditions are the darkest.

Hence, because countless thousands are worrying about the possible total collapse of civilization — are obsessed with fear and apprehension that all material values are soon to be destroyed, and that the human race may be totally exterminated by atomic bombs — are filled with bitterness and rancor toward life — and because, while the fires of one war are still smouldering the materials are being laid for another — because leaders in social and political prominence are wilfully befogging their minds and dulling their morals at a time when the clearest thinking and circumspect conduct is essential — and because literal millions who once courageously bore their share of the load are destitute, discouraged, victims of despair and distrustful of both God and fellowman — and because the whole world is shaken to its foundations by animosity, hatred and suspicion — results of man's deification of his own powers in spite of his ignorance, insufficiency and need of God — because of all these the Church is challenged as never before, to let its light shine with increasing brightness in the present midnight darkness.

With undaunted and unconquerable faith, the Church must forthwith cease its quibbling over non-essentials and cease trying to answer questions that people are no longer asking. For the Church to survive in a time like this, it must courageously and confidently call men and women everywhere to repent of their sins and to seek the Lord while He may be found. With passionate love and concern, the Church *must* call a tottering world to faith and hope in the Christ of God.

It is well and good that America send money, food and clothing to the destitute war victims of Europe and Asia. That is the least she can do. But all the dollars in the national treasury and in the vaults of the nation's banks cannot meet the world's needs. Dollars can't save the world, whose needs are deeper than dollars can reach.

The world's need is moral and spiritual. The world needs the prayers of every person who calls Christ Lord. America must first go to its knees, and then when it goes to its granaries, its storehouses and its vaults to find expressions of its sympathy, it will return with a more worthy offering to be placed on the altar of human service. The generosity inspired by prayer and reconsecration will speak to the benighted peoples of the world, telling them of a love that is far deeper than charity, and of the love of God in human hearts, the absence of which has brought all the world's present misery.—*Roy Helfenstein.*

An "Inside Job"

A PROMINENT scientist reported last month, that 1,300,000 employees in the United States are "total inebriates," and cost national production a carefully estimated 28,600,000 working days a year, because of their addiction.

In a world which is weeping out the very dregs of its pitiful heart for production and more production, what is to be said of a government which sees no evil commensurate with the political assistance that can be rendered by the liquor industry, and how gullible a people who foot the bill, the material penalty, say nothing of the moral and spiritual, without concerted, endless protest?

In Chicago alone, 125 business leaders who realize the terrific economic drain upon this nation and its welfare, have pledged their co-operation in the raising of \$150,000 for research, in a fight against alcoholism.

Dr. A. C. Ivy, vice-president of the University of Illinois Professional Schools, recently

ated that every single employee in the United States, every single one, loses an average of 22 work days a year because of his own or some other's acute intoxication.

With some 60,000 present members, Alcoholics Anonymous expects to add at least 20,000 additional members during 1948, according to one of its co-founders. He also estimated that the renewed earning power of the organization's rehabilitated members, both men and women who are at least temporarily lifted from the gutter of alcoholism (and something a little over half of them will go back to it) will be about \$250,000,000 a year.

On the purely economic side, and that is the lesser side, where in the logical, honest reasoning of clear minds, in Washington or Hahoo, can there be found justification for the continuance of an industry which works such havoc? What is the difference whether one goes out with a bomb or a bottle, to rob, to waste, to betray, to destroy? The only difference is one of time. The bomb works faster, but no more certainly than the bottle.

If government, from the White House down, or up as the case may be, condones, patronizes and supports this increasingly insidious national evil, or even permits it to ply its fearful, destructive trade, the position and action of a united church front must be obvious.

Our weird day glamorizes the use of alcohol "smart". What is smart about the use or tolerance of anything that denies every worker in the country approximately 8% of his working hours, makes 1,300,000 "total inebriates," costs legitimate business almost 29,000,000 working days a year, costs the inconsiderable portion of its victims, who are found by and drawn to Alcoholics Anonymous, \$250,000,000 a year, and which pyramids its moral and spiritual damnations upon the American home and family to a degree incalculable?

The Expositor has always held the wisdom of pointing to the clean rather than emphasizing the filthy. It is not anti-this or anti-that. It is wholly pro-Christian-rectitude of life, from which fact its position in such matters as the liquor evil is to be assumed, more than it is indicated.

But when the nations of both hemispheres look with amazement and doubt upon our national lack of integrity and self-respect, your *Expositor* is concerned with what must be the appraisal of a people who tolerate such an evil in the eternal wisdom of our father's God?

We will overcome this inside evil or it will overcome us.

The meek life is the easy and simple one.
God attends to the outcome.

Worship

(Continued from page 117)

juxtaposition two important conceptions which run through all the Bible: viz., the principle of tribalism, which is dominant in the Old Testament, and the principle of universalism, which Jesus first, and then Paul, made characteristic of the New. In this chapter the writer first had a vision of those who were sealed by the Lord in their foreheads. The number was limited to one hundred and forty and four thousand, or twelve thousand from each of the twelve tribes of Israel. But luckily for us the writer got a second look, in which he saw a great multitude which no man could number, which had been gathered out of all tribes and nations, and tongues, around the world. These people possessed two characteristics in common: they had achieved purity through the blood of Christ and they carried the palms of eternal victory in their hands. "Whosoever will" may join their radiant company.

It is highly necessary for the Church to rid itself of tribalism, with its Old Testament implications and its temptations to Pharisaism and to give full expression to the universalism of Jesus as expressed in His words to the Samaritan woman at the well-side, to the Syro-Phoenician woman, and to His disciples in the sublime story of the Good Samaritan. Only so can it lead the world to a new order characterized by justice and peace.

And finally, in Chapters 21 and 22, Revelation brings to our view the vision of a new social order, a holy city wherein dwelleth righteousness. The Lamb of God is the light of that unique settlement and it contains no temple because the inhabitants no longer require material symbols to aid them in worship. That great goal seen by the writer is still in the distance, but much progress toward reaching it has been made. The methods used must be in harmony with the revelation of God in history. He will not intervene directly nor will He use force in the achievement of this new kingdom of righteousness. Rather He will depend upon spiritual forces and will seek to utilize the help of devoted men and women. He did that in the early days of the Faith. His spirit so worked on the hearts of men that by 325 A.D., Christianity was decreed to be the religion of the empire under Constantine (because it had become so powerful he had to recognize it.) The only non-Christians left were poor and ignorant peasants who were called "pagans" because they lived out in the

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THE CHURCH AT WORK



A Christian Nation!

The term, "Christian Nation," is sometimes applied to the United States of America by politicians, statesmen, and citizens; usually such use of the term is promptly challenged.

Preachers of the Gospel of Jesus Christ, in Christian Churches, will be interested in the answer to a reader's question—"Has There Ever Been a Christian Nation?"—directed to the Melbourne Herald, Australia, and the following answer given by H. C. W., Willoughby, N. S. W.—

In the course of my desultory reading of history, I have never come across one. There have been individual Christians. I do not agree with Nietzsche when he says, "There has been only one Christian, and He died on the Cross."

That is a desperate saying; and it is not true. Christianity is not an institution, a creed, or a dogma; it is a way of life.

I believe there have been innumerable individual Christians in the churches and outside them. Often in one's reading of history and biography, and sometimes in one's daily life, one sees that there is such a thing as "anima naturaliter Christiana"—a soul that a Christian by nature; a man or woman ready at all times to sacrifice his or her own interests for the good of others; and that is what being a Christian means.

But a Christian nation, a nation which in its dealings with other nations rises to the high level of its own best members, has yet to be found, and if by some miracle such a nation were to make its appearance, the question is, how long would it survive? Would it not be wiped out at once by the less altruistic powers?

That is what makes the problem so much less simple than at first it appears. It is not easy to answer those who tell us that if one nation became Christian in a world which is more or less a pack of ravening wolves, that nation would be promptly eaten up, its noble ideals would perish with it, and the world would be a worse place than ever.

If that is so, it seems that no nation can become an entirely Christian nation until the world has come nearer to becoming a Christian world. And the cynic will have plenty of grounds for assuring us that the world is today farther from becoming a Christian world than it has been for many centuries.

But the cynic is not always right. It seems to me that one of the great moments of history is upon us. The world—by which I mean the domi-

nant powers of the world—is finding itself forced to make a vital choice, a choice which is a matter of life and death.

When the Atlantic Charter first fell on our astonished ears, it seemed to be too good to be true. It was the most hopeful thing that had occurred in the lifetime of any of us—a public assertion, by the most influential men in the world, that Christian principles must henceforth dominate the dealings of nation with nation.

To read that document today, and to ask ourselves how many of its clauses have been put into effect, is to be deeply disillusioned. To all intents and purposes the Atlantic Charter has been cancelled, and the ancient slogan, "Business as Usual," put in its place. Business as usual, with the atomic bomb waiting round the corner!

Shall we wake in time, face the danger that grows every day most menacing, and understand that the key to the welfare of any nation is to be found in the welfare of all the rest? Shall we open our eyes to reality in time to avert irretrievable disaster? For that is what awaits us if we continue to give our whole attention to our own little concerns and ignore the black cloud which is overshadowing the whole world. The choice is before us.

The principle we must adopt, if we are to escape universal ruin, is essentially a Christian principle.

If you look past the quarrels of sects and dogmas you will see that the choice is, in essence, between Christianity and chaos. If the leading nations of the world agree, in the interests of the human race, to accept international control of atomic power, they will come one step nearer to a Christian world.

Meanwhile, your question must be answered with a definite negative. No nation has ever yet adopted the teaching of Christ as the principle of its national policy—still less of its international policy.

*We entertain Him always like a stranger,
And, as at first, still lodge Him in the manger.*
—Melbourne Herald, Australia.

"Questions in the Temple," A Play in Three Scenes

The introduction to the 3-scene-play, "Questions in the Temple," by Nina E. Rice, Claremont, Calif., and printed in the January, 1948 issue of the "International Journal of Religious Education," says—

"This unusual new play, while appropriate at any time, would be especially effective if produced during the Lenten season, as it

describes Jesus' dawning consciousness of the meaning of sacrifice."

The Journal may be ordered by writing to the circulation office, 203 North Wabash Avenue, Chicago 1, Illinois; cost 20c a copy.

The Preacher's Wife The Preacher's Life

Few ministers will gainsay the close relationship between these two titles of articles, by Rev. and Mrs. Gilbert H. Johnson of Nyack, New York, and printed on pages 334-335 of January, 1948, issue of Moody Monthly; some will wish to read the articles to brush up on ideas for co-operative plans, some just to read how others do it!"

Court Trials During Evening Services

A novel series of court trials to take place during the regular evening services has been instituted by the Delmar Baptist Church, St. Louis, Missouri. The series calls for trials of such subjects as "The Home" and "The Church".

In the first mock trial, Dr. Rolland N. Sutton, the pastor of Delmar Baptist Church, served as judge to hear the case against the American home as inadequate for meeting present-day personal and social problems. Rev. Rue Jensen was prosecuting attorney. The "Home" was found *not guilty* by a vote of 0 to 2.

Testifying in the case were Harold T. Towns, principal of a local school, and Mrs. Chifferly, case worker for the Missouri Baptist Children's Home.

It is planned to get regular lawyers into these trials, as well as witnesses who are concerned daily with the problems considered.—*from "The Watchman Examiner."*

Revolving Loan Fund For Texas Rural Churches

A revolving loan fund for the building and equipping of rural churches has been reported set up by the Executive Board of the Baptist General Convention of Texas, at the suggestion of a Texas ranchman and his wife, Mr. and Mrs. R. W. Smith of Odessa.

A \$10,000.00 cash contribution from the ranchman and his wife started off the fund. Loans are planned at 3% annual interest; 5% going back into the fund, and 1% to the

Board for handling the transactions; loans will be restricted to churches contemplating building projects of \$10,000.00 or less.

Let's Think About Gambling

The New Jersey reader inquiring about articles on "gambling" will find an article on the above title, written by Paul Barton, Pastor of Olive Street Methodist Church, St. Joseph, Mo., on page 11 of the November 14, 1946 issue of Christian Advocate. You may find the issue at your local library, or address The Christian Advocate, 740 Rush St., Chicago 11, Ill.

Flags of the United Nations

Plans are being developed in various parts of the country to emphasize "The United Nations" organization in the minds of young Americans, through a series of special programs for young people, or Sunday School exercises. The programs are planned for the month of May and first two weeks of June, culminating with Flag Day, June 14.

The Missions Board of your own denomination will be ready to supply suggestions for such programs, if adequate material is not available within your own Church membership. Teachers in your local public schools will be delighted to offer suggestions on such programs, and in many instances undertake to plan them, since they are familiar with the need for source material.

Public Opinion must be developed to support the efforts of the United Nations. Sunday Schools of Christian churches, and young people's organizations connected with our churches, is fertile soil for such teaching.

In making suggestions for a series of programs on "Flags of the United Nations," Ruth Peterson of Sutter Junior High School, Sacramento, California, says, "A few flags may be used each week, with explanations of the appropriate nations' contributions to world peace; suitable native music and costumes should be used. This may be provided by local representatives of those nations, or may be secured through a neighboring city welfare organization. The final assembly will feature Flag Day."

Miss Peterson continues, "We are living at a time when we can have a direct share in finding the solutions for world problems, by translating theories into understanding and deeds."

"For Always"

"Let me add a belated word of congratulations on your 50th Anniversary. It seems as though *The Expositor* has been 'for always', because as far back as I can remember I recall this select publication coming to my father's desk.

"Of course, I have to admit that chronologically speaking I cannot go back to the first year of its ministry, but I can affirm its long and invaluable career in serving countless ministers of Christ.

"May the next 50 years bring increasing blessing and usefulness to your labors!"—
(J. W. M., Pennsylvania, Jan. 23, 1948.)

Big Worries

A certain man happens to have the means and the skill to be a BIG business man, but he lets too many little things bother him. If his secretary is late, or the janitor forgets to empty his waste-basket, or someone dents his fender, he frets and threats for hours afterwards.

He is virtually a million-dollar-business-man with a two-bit worry. Most people are "million-dollar-business-men" with two-bit worries. They are capable of big things, but little worries are wearing them out.

One way to rid yourself of little worries is to acquire a BIG WORRY! Let your energies come to a grand focus on some big problem; thereafter, your little worries will be robbed of their power to bother you.—*Virgil A. Kraft, in "The Christian Advocate".*

The People Sing

This is the story of "Adventure in Singing" sacred songs, as organized and experienced in St. Louis, Missouri, and printed in *The American Lutheran*, Jan. 1948 issue.

The *Service of Song* Committee, 3630 Ohio Avenue, St. Louis 18, Mo., is prepared to share its experience in connection with this highly successful and thoroughly praiseworthy venture with individuals elsewhere, who may be interested in undertaking a similar project in their communities. (*Please inclose stamped, addressed envelope with all inquiries. Please do not send postal cards.*)

"In four short years," says the writer of this remarkable story of community achievement, "the Annual Service of Song presented by the Choirs of Greater St. Louis has become one of the successful musical traditions of the Church in the Middle West.

"Beginning with seven choirs, 250 voices,

singing in a suburban high school auditorium before an audience of less than a thousand in 1944, this '*Music for Everyone*' project has grown by 1947 to 24 choirs with 750 members singing before an audience of 9,000 in the Convention Hall of Kiel Municipal Auditorium.

"The Fifth Annual Service of Song, scheduled for February 20, 1948, Convention Hall, 8:30 P. M., without admission charge, had 21 choirs, totaling 800 voices. Separate numbers by each of 12 choirs, two selections by a specially-chosen boy choir of 100 voices, and combined chorus rendition of the following numbers make up the program, under the direction of Mr. Rudolph Baerns, Director of Music in a local Church.

"Praise Ye the Lord, the Almighty," *Olds*.

"Crown Him With Many Crowns," *Elvey*.

"O Lamb of God Most Holy," *Christiansen*.

"O Rejoice, Ye Christians, Loudly," *Bach*.

"The Lord's Prayer," *Bach*.

"Backed by impressive and enthusiastic support of the clergy, the Christian elementary and high school teachers, Church musicians, the members of the faculty of Concordia Theological Seminary, staff officers of Church Headquarters and of Churchwide auxiliaries, and some 300 contributing patrons, *sparked* by indefatigable laymen from the ranks of business and professions, the Annual Service of Song has made a definite contribution to the civic and cultural life of Greater St. Louis,—an event on the year's musical calendar.

"The director of the mass chorus, who serves without pay, and who may not succeed himself, is chosen each year by the directors of the participating choirs. Audience reaction can be gauged by the increase in the size of the audience each year, and the press has been very co-operative.

"The Annual Service of Song in St. Louis has blazed the way for every community and area in this country, where there are a half-dozen or more parishes. It has demonstrated the essential appeal of good Sacred Music. Housewives, businessmen, teachers, students, office workers, factory workers, and all the other groups represented in Church Choirs are united in their enthusiasm for singing the kind of music that expresses that faith.

"Quite apart from the pleasure and profit it affords to singers and audience, the project is making a positive contribution to the campaign against juvenile delinquency, by breaking down barriers, building a sense of 'belonging' and solidarity, and providing a constructive 'hobby' for many, and is emphasizing the merits of Sacred Music."

A Church Is Born

Who but a man who had the experience of making that come true would think of such a title for a book? "A Church Is Born" is the title of a volume, based on the practical experience of the Rev. D. H. Shelhart, in helping to establish eleven thriving churches, with another one in process of being born. The volume of 176 pages of actual happenings is published by Muhlenberg Press, \$2.00. In speaking of the volume, one writer says, "A mission organizer must be an intensely practical man, and 'A Church Is Born' shows that Mr. Shelhart is a missionary. The book is not theory; it is experience set down in a most readable style. When a man has eleven thriving, and benevolent-minded congregations credited to him for their very existence, with another well on its way to organization, he would have the facts. How he gets the time to sift them out, organize them, and write them down so that it is a thrill to read them, is a mystery that only God's grace can explain."

"A Church Is Born" tells of the methods that have crystallized in the author's practice through 20 years of home mission experience. Its thesis is that the objective, the substance, the means, and the power of new congregations is "PEOPLE". Not statistics, not money, not professional church activity, not organizational form, but "personalities, living souls for whom Jesus died on the Cross" make the church. The book is filled with illustrations to prove this, like the following:—

"He recalls that one woman, destined to become the first regular organist of the new congregation, slammed the door in his face. After contact with the husband at his place of business changed the whole picture.

"One woman wanted no agents. Only by persistent watching did the missionary pastor finally catch this housewife on the porch making her dust-mop. There began the development of her interest, and in a few months her husband was elected the first treasurer of the new congregation.

"A man now of long years' standing as a Sunday School teacher and past vice-president of the Church Council told the canvasser he worked his garden on Sunday and would come to Church only when it rained. Later, he sold his garden and his home to the congregation for a parsonage far below its market value, because he loved his Church and his pastor."

How practical are the methods suggested is evidenced by the following, describing a part of the preparation of the new congregation for its first every member visitation:—

"At the close of his talk on 'The Business of the Church', and even before people are given opportunity to ask questions, he does a magician's act. From an old hat or suitcase hidden behind the lectern he pulls, one at a time, the various non-essential luxuries for which many people spend great sums of money. Usually the first object to come forth is a bottle of beer, then come soft drinks, packs of cigarettes, cigars, pipes and smoking tobacco, baseballs, golf balls, footballs, shotgun shells, fishing tackle, and perhaps a toy automobile. About this time the women begin laughing at the men about all the jokes on the men. However, they laugh too soon.

"Out come candy, gum, face powder, rouge, lipstick, perfume, curling irons, a fancy hat, 'True Story Magazine,' nylon hose, theatre tickets, decks of cards, etc.

"The Sunday comic section is never omitted. No further comment is needed, after the people have a good laugh. They understand that they can afford as much for benevolence and missionary programs of the Church as they spend for such non-essentials. People who learn to give for benevolence and missions will give to their own Church."—*Epiphany Call, Milwaukee, Wisconsin.*

NINE CHURCHES IN NINE YEARS

*A Candid Account
of How He Did It—*

Be Sure To Read

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by DWIGHT H. SHELHART

A home missionary suggests and describes practical methods for organizing new congregations. The author writes from the hard school of experience in building nine new churches in nine years. A CHURCH IS BORN considers all major points of organization from initial field of survey to spiritual stability of newly born congregations. Pastors and lay leaders of new and established churches will find stimulating ideas—helpful to organization, financing, zealous worship and fellowship. Get your copy now—\$2

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Everyman's Book

Ministers who desire to stimulate affection for the Bible among the young people of the congregation will find Francis Carr Stiffler's popular little volume, "Everyman's Book," the answer to their needs. The volume was in its eighth edition prior to the close of the year. It is \$1.00, and may be ordered from Bible House, 450 Park Avenue, New York 22, N. Y.

Sacred Music for Weddings

The musical program for the wedding of Princess Elizabeth and Lieut. Philip Mountbatten included the following selections: "Sonata in G," by Elgar; "Fugue in G," by Bach; "Andante Cantabile," from the Fourth Symphony, by Widor; "Jesu, Joy of Man's Desiring," Bach; selections from the "Water Music," by Handel, and "Bridal March," by Sir Hubert Parry.

The complete music for the choir was: "Blessed Be the God and Father," by Wesley, and "We Wait for Thy Loving Kindness, O God," especially composed for the occasion by Dr. McKie, with words by the Rev. C. M. Armitage, precentor at Westminster Abbey.

Princess Elizabeth personally selected the hymns which were the Twenty-third Psalm and "Praise My Soul the King of Heaven." The chants included Psalm 67 ("God Be Merciful to Us and Bless Us") and the Lord's Prayer and responses.

Democracy

A society never dies from natural causes, but always from suicide or murder, and nearly always from suicide. Lack of proper character could kill our resources of national freedom. Character produces freedom from the tyranny of men. We have just lived through a world-wide war in which certain men typified the individual whose aim is to enslave others. We honor Lincoln! We would do well to remember his words:

"As I would never be the slave of any man, so I would not be the master of any man. This is the full meaning of democracy."

"Character produces freedom from the tyranny of things, also. Every observing person is aware that America's greatest responsibility lies in what she will do with her physical and natural resources.

"America,—the people living here,—are the hope of the average man of the wide world, who wants to be free of both economic and political slavery. The way we react to inter-

national crises will show the world what we are.

"Our hope is that we shall have the character to maintain the America of Lincoln, concerned with the freedom of every man, dedicated to intelligent brotherhood, and not pre-occupied with our own prosperity."—*Rev. Ralph W. Loew, Buffalo, N. Y.*

Building for Peace

"To You In America," is the title of six 15-minute radio transcriptions, produced from tape-recordings made in Europe by Frank Papp, NBC Producer-Director, just released by Church World Service, 214 East 21st Street, New York 10, N. Y., the official relief and reconstruction agency of Protestant and Orthodox Churches.

Mr. Papp and Mr. Noel Warwick, NBC Engineer, spent 4½ months in Europe on an assignment for Church World Service, recording the music, sounds, and voices of that stricken continent. They returned with 20 reels of tape-recordings, from which the Joint Religious Radio Committee, headed by Rev. Everett C. Parker, produced for Church World Service, "To You In America," as Series III of "Building For Peace."

During the 4½ months trip, Mr. Papp and Mr. Warwick were joined by Mrs. Papp, a radio and television actress under the professional name, Mary Patton, who did much of the advance contact work for the recording team. The recordings are of people in Displaced Persons camps, bombed towns, orphanages; interviews with religious leaders; sounds of Church bells made from bombs and mortar shells; voices of women in a DP camp in Germany singing folk songs as they made layettes from materials sent by people of American churches.

Subjects listed for the six programs are:—

1. A panoramic view of a trip through a continent in darkness.
2. Actual voices of such personages as the Archbishop of Canterbury.
3. An appeal direct from the hearts of Europe's suffering children.
4. The dreams and aspirations of the people reflected in their music.
5. The plight of the homeless who speak from their camps.
6. The story of men and women who are helping themselves, as told by them.

Approximately 600 radio stations throughout the country are expected to broadcast this series. Churches and Church Councils are presenting it as a special Lenten series as a part of their Church relief appeals.

In Worship We Meet God

In the lesson or the sermon, we learn about God; in the worship service we *meet God*, which is a greater thing.

Nothing could be further from the truth than the feeling that workshop is unnatural to the child; no one worships so naturally, so really, and so easily as does the child. Definitions of the elements of worship would be impossible to the child, as to most adults, but the child recognizes all these naturally.

Edward Seago tells of spending some time travelling about with a famous circus, and when they came to Rochester two of the circus children, boys, wanted to go inside the Cathedral. "When I took them in," he tells us, "they sat in silence on the edge of two chairs by the doorway, and not until we were nearly home did they seem able to talk again." That feeling was natural worship!

Elinor Mordaunt in *Sinabada* says, "Grown people take things for granted; children have the sense of wonder and worship. We are here face to face with a truth, and unless we examine that truth and change our methods to include children, we can lay no blame upon the restless, inattentive children; the fault lies in the lack of understanding on our part.

It is possible to adopt certain guides governing all worship, especially that in which children are to take part:—

1. Worship must be made intelligible for the child. No one can take part in something not understood.

2. Worship must be made relevant to the child. No one can express or feel a need not experienced.

3. Worship should be definite, especially for children. Luther said once that we should not say vaguely, "I am a sinner," but definitely, "I am a liar" or a "thief".

4. Worship should be shared. That can be done in one of several ways. To explain what is going on, not by saying, "let us sing Hymn No. . . .", but identify the hymn, by saying, "let us ask God's presence in Hymn" The same way about prayer, we should say what the prayer is for, or what it is about. Dr. Johnson once spoke to Mrs. Thrale about a conversation he had with Charles James Fox. "He talked to me at the club one day," he told her, "concerning Cataline's conspiracy—so I withdrew my attention and talked about Tom Thumb." Unless the child's attention is held, he has infinite capacity for withdrawing and talking of Tom Thumb.

5. One of the great difficulties of prayer for the untrained mind is the very simple difficulty of not knowing what to say. It is therefore a most valuable thing while the child is still a child to *print* into his memory some of the great prayers which are the possession of every generation, for instance, the lovely prayer from Sarum Primer:—

God be in my head,
And in my understanding;

God be in my eyes,
And in my looking;

God be in my mouth,
And in my speaking;

God be in my heart,
And in my thinking;

God be at my end,
And at my departing.

Great prayers may be printed out on sheets and read together until from constant use they become imprinted on the mind. The leader should never, under any circumstances, say "Let us *repeat* . . . prayer together." A prayer is never *repeated*, like a recitation; a *prayer is to be prayed*, and the leader should say, "Let us *pray* this prayer together."

Wordsworth had it—

"Heaven lies about us in our infancy."

Those who lead the child in worship will do well to spare no effort to work out a form to make worship a joy to the child, so he will look upon it as one where he finds God.—*William Barclay, Glasgow, in "The Expository Times."*

Daily Bible Readings

A schedule of daily Bible readings from January to Thanksgiving, 1948, may be secured from your denominational headquarters, or direct from the American Bible Society, 450 Park Avenue, New York 22, N. Y. Ask for prices on quantities, if copies are desired for distribution to the membership.

Suicide: Can It Be Prevented?

A reader of a cosmopolitan newspaper addressed the following question to Dr. Albert Edward Wiggam—"Could most suicides be prevented?" and the answer was—

"Yes, if every town had a Save-a-Life League, such as was founded by the Rev. Harry Warren in New York. There discouraged people who feel they can't stand it any longer can talk their troubles out with the chief counselor, Lona B. Boonnell. The league has saved thousands from suicide. If you have no pastor or counselor, and are desperate, call or write to Miss Bonnell, 505 Fifth Avenue, New York 17."

Some readers will wish to consult Miss Bonnell on "How to establish a Save-a-Life League in their immediate communities"; some on her "method of counselling those who come to her in desperation."

Merciful conduct is more than pious intention;
faith without works is dead.



THE PULPIT

THE MESSAGE OF EASTER

AARON N. MECKEL

Text: John 14:19.

IN his Autobiography, my former theology professor, Daniel Evans, tells of hearing Sir Henry Jones, distinguished British Christian and teacher, lecture on Immortality at Manchester College. In the course of the lecture a surge of emotion swept over Sir Henry which made him hesitate, and his voice broke. "But he soon recovered and made a profound impression by the power of his thought, the clarity of his mind, the conviction of his soul, and the humanness of the man." It was discovered later on that he had recently been bereaved of a very dear daughter. Indeed, we can't afford to be casual about a theme as profound and far-reaching as that which is ours today. "Are you sure that your Easter hat will pass muster in the Easter parade?" hawked a voice over yesterday's radio! As though Easter were something to be worn on the head and back, rather than a sublime possession of the mind and heart. On this day when we commemorate the Resurrection of our Lord, the glad and the sorrowful, the certain and the wistful, the strong and the weak look to us for a sure word concerning the central and most revolutionary event of all history.

One almost finds himself envying the first Christians, who heard the glad Easter Message direct from the lips of their Lord, and who in turn set it down for us. In words which still comfort and sustain the Christian believer, the Lord assures His disciples that He goes to prepare a place in His Father's House for them. "I go to prepare a place for you. If it were not so, I would have told you." And then, still sensing the insecurity in their hearts, He speaks those great words: "Because I live, ye shall live also." (John 14:19). "Because I live" — *there* you have your major premise. And the derivative premise follows: "Ye shall live also!"

*First Congregational Church
St. Petersburg*

Here, then, is a message of assurance for the doubtful, of comfort and hope for the bereaved, and of challenge for the spiritually slothful and indifferent.

Assurance

Easter is, first of all, a message of enlightenment and assurance for the doubtful, the cynical, and the unbelieving. There may be people here today who would like to believe in Christian immortality, but who find it difficult to do so. Let the honest doubter take courage. The intellectual climate of our day is inclined towards cynicism. But religious skepticism is, in reality, as old as the 28th chapter of Matthew's Gospel from which we read the Easter account! Did you catch it? Listen: "And when they saw Him (the Risen Lord), they worshipped Him: **BUT SOME DOUBTED.**" What may be said on this score?

It is vital for the would-be Christian believer to grasp the impact of the total Easter Event upon human history. Once that is done, the evidence for our Lord's Resurrection becomes overwhelming. For that Resurrection is not a fragment isolated from the total complex of events which comprise the inner heart of the Christian revelation. Far from it! It is rather an organic and integral part of it. His life, His sublime ethical teachings, His self-giving of Himself on the Cross, His victory over death, sin and the grave, the resulting emergence and in-thrust into history of the Christian Church, the on-march of the Christian Movement and Witness through 1900 years of history and its creative impact upon millions of lives, — grasp that, the *total Easter Event*, and you confront history at its best. Black that out of our human annals and human history becomes a nightmare, a charnel house, a "thing of sound and fury signifying nothing!" We hardly wonder that such a thinker as St. Anselm should affirm, "I believe in order that I may know!" Not *visa versa*!

We can only hint at what the better minds are thinking and saying within the realm of the physical sciences. No such thing as "matter," so they say. Only tiny units of teeming energy in this living universe of ours! Page the atom bomb, for instance. The Universe seems to possess a kind of "soul". It strikes back when we humans attempt to double-cross it! Today, however, we shall be content to register our own personal witness. Let it be simply stated that the Easter Fact must be caught up into the mind as living truth, and in the heart as a "truth of the emotions" (Shelley)' before it can command and inwardly revolutionize one. Then mere arguments pale into insignificance. One knows the truth about Easter from within! The famous singer, Jenny Lind, was once on board ship plying the Atlantic waters. Came Easter Day, whereupon she went out on the deck, and turning her eyes rapturously towards the sunrise, flung out into space the superb affirmation of Job. "I know that my Redeemer liveth!" sang Jenny Lind. And she coupled the words of Job with the divine assurance which Jesus brought to humanity: "And because He lives, I, too, SHALL LIVE."

The Easter Message is one of factual assurance for the sincere doubter, for him who wants to know *from within!*

Comfort

Secondly, we observe that the Easter Message is one of comfort and hope for the many bereaved, the lonely and disconsolate. Indeed, it must be the Risen Lord has a special and a unique message of good cheer for such! When Professor George Herbert Palmer was asked to express himself on the early death of his talented wife, Alice Freeman Palmer, he wrote: "Though no regrets are proper for the manner of her death, who can contemplate the fact of it and not call the world irrational, if out of deference to a few particles of disordered matter it excludes so fair a spirit?" So Tennyson felt about his lamented friend, Arthur Hallam. Was it not exactly that which led him to exclaim in *In Memoriam*:

"Strong Son of God, Immortal love, Whom we who have not seen Thy face,
By faith and faith alone embrace, Believing what we cannot prove?"

Indeed, so do all of us feel concerning our beloved departed. There is the longing for "the touch of a vanished hand and the sound of a voice that is still." And then gradually, faith asserts its primordial role, gives wings to the heart, and "opens" the mind. It sees the "loss" in the light of that grand sequence

of events Christians refer to as the life, death and resurrection of Jesus Christ, the Son of God. It hears again the words the Lord spoke to Martha, at the passing of one of His best friends, her brother Lazarus. Oh, the blessed comfort and assuagement of the words! "Your brother will rise again." "I am Myself resurrection and life: he who believes in Me will live, even if he dies, and no one who lives and believes in Me will ever die!"

And then we, too, affirm the precious sentiment of George Herbert Palmer — How irrational the universe would be, and what a monstrous lie the Christian Gospel, IF a few particles of disordered matter could quench the light and life of a God-illuminated spirit!

Oscar F. Blackwelder, a Lutheran pastor of our day, records how he with others visited an American cemetery in France. They were driven to shelter by a rainstorm. When the sky again cleared, a glorious rainbow spanned the field of white crosses and a Voice seemed to say, "Beauty still lives above the tragedies of this mortal life. I (the Risen Lord) have overcome the world!" Dear friend, write that assurance and comfort over your own bereavement. And hear this triumphal shout from the inspired lips and heart of one who knew: "Our Saviour, Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel." The Easter message is one of assurance and comfort for the bereaved and heavy-laden.

Challenge

But, it needs to be added, — the Message of Easter is one of challenge, and of healthy rebuke, to the spiritually sluggish, slothful and indifferent! Is it not one of the ironies of this age that a generation which prides itself on its "realism" takes its most precious possession, the Christian heritage, so lightly? Take this mighty affirmation of Easter, for instance, and its corollary, that death is but an interval in a timeless career of life. And yet, we pamper and spend millions of dollars on these transient "houses" of our bodies, and fling a crust to the soul that was meant to be imperishable. We call our forbears morbid because they dared face up to the fact that "it is appointed unto man once to die and after that the judgment." For these so-called "Old Timers", death marked an event of dignity, the entrance upon a life unfettered and sublime in its potentialities. We want to get it over with as soon as possible and then forget it, not bearing in mind, as Kierkegaard has it, that "there comes a midnight hour when each man must unmask." Realists? *They, or we?* I wonder! A medical specialist

of our day recently declared that 70% of the people who come to him would be cured if they could get the Christian Faith back into their thought and life. How that ought to challenge us to regasp the essence of the Easter Faith and Fact anew.

The wisest and most realistic Man who ever walked the earth, not only assumed but declared that this brief mortal life was intended by Almighty God, not as an end in itself, but as a preparatory school for greater life to come. And such being the case, that men must prepare themselves for it. When a busy-body kept asking a certain attorney how much a friend had left in his will, he received the curt reply, "He left ALL THAT HE HAD." It was literally true. He had nothing he could take with him, no spiritual capital with which to begin the adventure of life everlasting. There's a haunting realism in the lines,

"Immortality is not a gift (only), Immortality is an achievement,

And only they who strive mightily shall possess it!"

Recently I read a book written by Prof. A. Campbell Garnett of the University of Wisconsin, entitled "God In Us". Hear what a "scientific philosopher" as well as a Christian scholar has to say on the subject of Immortality: "Man is not born with a soul—he grows it." "He begins to develop a soul as soon as he develops interests THAT DO NOT DEPEND UPON THE BODY for their fulfillment." Now, that means, that literally thou-

sands are wasting time and energy on THINGS they can never take with them. Professor Garnett is in substantial agreement with His Lord, who stated the startling truth long before him, when He said, "And he that LIVETH and BELIEVETH IN ME shall never die." I, for one, cannot find anywhere in the New Testament that God automatically promises Eternal Life to His creatures. What our divine Faith assures us is that we can respond to God's offer of life abundant in Jesus Christ, and by working together with Him, we can be made worthy of a quality of life which in its blessedness extends through time and eternity. Said wily old Ben Franklin, "If your riches really belong to you, then why don't you take them into the next world with you?"

If there seems to be more urgency than comfort in what has been said, then so be it! It is desperately needed in these days. May the Easter Fire burn all false complacency and selfishness and sin out of our souls and inspire us into a new loyalty to the Risen Lord and His Church. When Bashford, the radiant missionary, was asked why he flung his life away in "heathen" China, rather than accept a bishopric in the Church back home, he made reply, "Because I believe in the resurrection." God help US every one to say it,—from stirred and grateful hearts at this Easter—I gladly serve and spend myself within the Christian Church and Movement, because I, too, "believe in the resurrection!"



WERE YOU THERE WHEN THEY CRUCIFIED MY LORD?

LOUIS J. KOVAR

THERE is an old Negro spiritual which asks a very pointed question: "WERE YOU there when they crucified my Lord?" The thoughtless answer is NO! How could anyone living today take part in something that happened at the Cross nineteen centuries ago? But there is a host of familiar faces about the Cross, and the old spiritual is insistent in its query, "WERE you there when they crucified my Lord?"

Nicodemus. He was there in all his judicial pride. It is true that Nicodemus looked upon Jesus with divine respect. "Rabbi, we

know that thou art a teacher come from God." Nicodemus neither raised his voice against Jesus nor did he oppose the Master, but he did not openly associate himself with the "Teacher come from God." Nicodemus was not ready to face the bitter winds of persecution and sacrifice that such an association might demand. Nicodemus had too much to lose, social status, political position, economic privileges and academic respect. Consequently, Nicodemus stood by as Jesus was led forth to die. His was a passive part, but a real part. Yes, Nicodemus was there because of his pride when they crucified my Lord.

*Central Presbyterian Church
St. Paul, Minnesota*

Pride often destroys the very thing which in our souls we cherish most. Pride crushes humility which makes souls radiant with faith and love. Pride of possessions! Pride of social standing, pride of learning! Pride is a deadly sin that makes us think of ourselves more highly than we ought to think. If you are a victim of this sin, you were there when they crucified my Lord.

Judas Iscariot was there when they crucified my Lord. Greed led him to the Cross. The grasping sin of greed caused Judas to sell Jesus for 30 pieces of silver. Greed caused Judas to cry out against the woman who anointed Jesus. Yes, Judas was there! He betrayed the Master with a kiss; he sold Him for 30 pieces of silver.

Do you ever find yourself a victim of Greed? Greed is the basic cause of most wars. Greed is the sin that motivates men to sell liquor, dope and narcotics which destroy millions of lives in every generation. Greed drives a man to rob his fellow man. Greed is the sin that makes a man stingy and selfish. Greed causes people to rob God in their giving. Greed is the evil spirit that makes thankless souls. Greed had much to do with the crucifixion of the Saviour; and if you are a victim of selfishness in any form, you were present at the Cross.

Peter, the Coward, was there. Peter denied his Lord thrice before the cock crew. Where was Peter when the crosses were raised on Golgotha? Nobody knows, Peter was not in sight, but Peter was there. Fear presented him at the cross.

In our own day, Jesus is not hurt much by skeptics, infidals, and atheists. The cause of Christ is hurt most by professing, unregenerated Christians who claim to be the sons of God, but spiritually they are the sons of Satan who neglect their spiritual responsibilities, who do not put God first, who will not humble themselves in the sight of the Lord and conform to His Commandments. Ah, yes, we have spiritual cowards in every church and community because it is often easier to face gunfire, bombs, and the sword than it is to stand by our spiritual convictions. Peter has many friends today because most people are spiritual cowards in some degree. Were you ever guilty of spiritual cowardice? If so, you were there when they crucified my Lord.

Herod Antipas, too, was at the cross. Herod was a powerful man. He ruled a fourth part of the Roman Empire. In the eyes of the world he was a great man because of his position. Herod was a specialist in the great sin of sensuality. He had no regard for the moral and

spiritual decencies of life. He was superstitious, cunning, and one of the most immoral men in ancient history. He cared only for the satisfaction of his personal lust; he sent his own wife away and seduced his brother's wife to live with him in adultery, in open disregard of law and convention. Yes, Herod was there when John the Baptist spoke openly of Herod's awful sin with Herodias, the adulterous woman with whom he lived, and Herod was there when Herodias asked for the head of John the Baptist to be brought in on a platter. Yet Jesus had to be tried before a filthy scoundrel like that. Herod was there when he sent Jesus away to be crucified, but the paramount question is, WERE YOU there when they crucified my Lord?

Sensuality is not only an ancient sin, it is found deeply embedded in the heart of modern life. Behold how long it took to close the night clubs at mid-night during the war! Little does the average church member realize the extent of sensuality in America. The alcoholic must drink more and more to get relief; the pleasure seeker must stay longer and later, to satisfy his craving for excitement; and the promiscuous adulterer must seek new fields of sin to satisfy the lust of the flesh. What are these four cravings? They are the demands of a sin-sick soul, a soul sick with the sin of sensuality. Are you guilty of any of these? If so, you were there when they crucified my Lord.

I see not only the people thus identified, but a seething crowd of people—a violent mob about the cross. On Palm Sunday they that went before and they that followed cried, "Hosanna! Blessed is he that cometh in the name of the Lord." Now, four days later, they cry, "Crucify him! Crucify him!" What a contrast. The central figure is the same. Jesus is unchanged. Does it mean that the people were indifferent to Jesus on both days? Did they act without thinking? Did they weigh the evidence? Ah, yes, the indifferent crowd was there when they crucified my Lord. Nor is it an ancient tragedy. Even today most people are indifferent to Jesus Christ and His Church. Take a walk about any American city during the hour of worship and you will come back with a heavy heart. You can see what happened in the heart of G. A. Studdert-Kennedy after he took a walk about his city:

"When Jesus came to Golgotha they hanged him on a tree.

They drove great nails through hands and feet, and made a Calvary;

They crowned him with a crown of thorns, red were his wounds and deep,

For those were crude and cruel days and human
flesh was cheap.

When Jesus came to Birmingham, they simply
passed him by,
They never hurt a hair of him, they only let him
die;

For men had grown more tender, and they would
not give him pain,
They only just passed down the street, and left
him in the rain.

Still Jesus cried, 'Forgive them for they know not
what they do,'

And still it rained the winter rain that drenched
him through and through,

The crowds went home and left the streets without
a soul to see,

And Jesus crouched against a wall and cried for
Calvary."

From "*Indifference*"—G. A. Studdert-Kennedy

In a religious survey which was conducted by a nationally known woman's magazine some time ago, it was found that 91% of our American women believe in God, 75% believed that children should have definite religious instruction, but it was also discovered that only 47% of these women make any effort to attend church. What a graphic picture of American indifference. How pointedly the Master said, "Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father who is in

Heaven." Do you ever find yourself guilty of indifference? Rare is the soul that can escape. If you are guilty, you were there with the crowd when they crucified my Lord!

Listen! I want to make a confession. I was there when they crucified my Lord. I was there when they nailed Him to the tree! I was there when they pierced Him in the side! I was there when they laid Him in the tomb. Sometimes it causes me to tremble tremble! But I was there.

Upon that cross Jesus died for me,
He ransomed my soul and from sin set me free.
There I saw the Cross rend the sky in two
And Peace filled my soul as God's life shone through.

There at the cross, I first saw the light. There upon the cross, I recognized the hope of salvation. There at the cross I realized that "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life."

Yes, I was there; the mob was there; Herod and Herodias were there; Peter was there; Judas was there; Nicodemus was there; in fact, the whole human race was there. We all had a part in it. "All we like sheep have gone astray." And as we all gathered at the cross to crucify the Lord with our sin, so we must all gather at the cross to be delivered from our sin.



I AM READY

CLARENCE EDWARD MACARTNEY, D.D.

*Luke 22:33: "I am ready to go with Thee,
both into prison, and to death."*

AND within four hours the same lips, with profane oaths, were denying that Peter ever knew his Lord!

Were it not for the fact that we are familiar with this record, and with what Jesus said to Peter, and what Peter said to Jesus, it would stir us and solemnize us and warn us more than it does, for it shows us how ignorant we can be of the state of our own heart and how little confidence we can place in the feelings of the moment. Yet it would be disturbing and alarming if we could put no confidence in a firm and ardent purpose to be loyal to Christ. In the original, the whole emphasis in this verse, this answer of Peter to Jesus, is placed on the clause, "with Thee." In the original, "with Thee" comes first. "*With Thee* I am ready to go both into prison and unto death."

*First Presbyterian Church
Pittsburgh, Pa.*

What Peter said there is true. It was true for him. It is true for you and me. It is a faithful saying, one of those sayings to which you can tie. You can count on it to the uttermost. Thus read, the verse means not only that Peter declares his readiness to go to prison and to death with Christ, but that *with* Christ, in His company, upheld by his strength, and in His spirit, he was ready both for prison and for death. That was true; but the trouble was that Peter broke the conditions of his own declaration and covenant; for ere long, as the record tells us, he put himself out of the company of Christ. He followed Him from the Garden to the Palace of Caiaphas "afar off," and when he had entered into the palace he put himself in the company of the enemies of Christ. He sat about the fire with them just as if he was one of them. In other words, he was no longer with Christ, and it was not strange that he fell.

Ready for Prison

"With Thee I am ready to go both into prison and to death." That is a great verse for us, in view of the unknown future. Particular things and conditions we cannot foretell, and it is just as well, perhaps, that we cannot. Yet, we know that things will come to try us and test us to the uttermost, and in view of that fact, here is a great promise for you—"With Thee I am ready."

Peter was going to prison; not that night, because he was not ready for it. Indeed, to escape prison he denied that he had known his Lord. But afterwards, when he had been fully converted, he showed in a splendid way, how ready he was for prison, and rather than deny Christ, several times, He went to prison. The last time we find him in prison is when we see him sleeping there at the midnight hour between the two soldiers to whom he was chained in the dungeon of Herod. How peaceful is his slumber! Now he was ready to go to prison.

There are different kinds of prisons. There are other prisons than those of iron bars and stone walls. There are the prisons of disappointment. There are multitudes today whose fondest desires and deepest expectations are in prison, and with no immediate, or even far off, prospect of release. Without Christ this is a hard, bitter lot, but with Christ it is tolerable. With Him you are ready. Again there are those who are in the prison of sorrow. They thought they were far removed from such a place. The day was bright, the path was smooth, bright clouds floated afar. Then suddenly came the stroke of affliction, and they found themselves in the prison of sorrow. With Christ they are able for it, for God has said, "When thou passest through the waters I will be with thee, and through the rivers they shall not overthrow thee."

There is the prison of sickness and old age. At the noon time of our health and strength, it will seem to us almost incredible that we at length should be so hampered or limited in the freedom of our movement. Yet this is one of the things that happen to people. This is one of the prisons into which they must pass. To Peter, the brawny fisherman, overflowing with energy, it must have seemed almost incredible what Jesus said to him that morning by the Sea of Galilee after the Resurrection: "When thou wast young thou girdest thyself, and walkedst whither thou wouldst; but when thou shalt be old thou shalt stretch forth thy hands and another shall gird thee and carry thee whither thou wouldest not." This was a prediction of the future martyrdom of Peter;

but it also a true picture of what comes to all men in this life. Sometimes people cast anxious thoughts into the future. How will it be with me ten, twenty, thirty years hence? Here is the remedy for that anxious, forward look: "With Thee I am ready".

Peter Was Going to Temptation That Night

Christ gave him a special warning there at the table when He told him that Satan desired to have him; and He warned him a second time when He found him asleep in the Garden of Gethsemane after He had asked him to watch with Him, and said to him and the other two disciples, "Watch and pray lest ye enter into temptation."

All of us must go into temptation. Fresh from the Lord's Supper, Peter went out to meet temptation and fell before it. As truly as he went out from the Supper to be assailed by temptation, so from this Supper today souls go out to meet temptation. It may be a temptation that is quite familiar to you, a besetting sin with which you have fought many a battle; or it may be one that you have not hitherto met, an altogether new and unexpected temptation, for Satan has many shafts for his bow and is constantly issuing new models in the machinery of temptation.

Peter had said he was ready that night; but he proved to be sadly unready, for he did not live up to the conditions of his declaration, "With Thee, I am ready to go both into prison and to death." He quickly put himself out of the company of Christ. In the Garden, instead of watching with Jesus as Christ asked him to do, he fell asleep. Then when Jesus was led off to be tried he followed Him "afar off," like a straggler in an army. A straggler does not altogether desert the army, but he follows so far in the rear that he is no help to the army and is easily cut off and captured by the enemy. And that was what happened to Peter. And that is what happens to a great many disciples of Christ today. They are "stragglers" Christians, and the first thing they know they will be cut off. When he got into the court yard of Caiaphas, instead of letting it be known that he was a disciple of Jesus, Peter tried to hide the fact, and sat down about the fire with the enemies of Christ, just as if he, too, were an enemy. Thus he was not with Christ, and thus he was not ready for temptation; and when, suddenly, the question was asked him by the relative of the servant of the High Priest whose ear he had cut off in the Garden that night, "Did not I see thee in the Garden with Him?" Peter began to curse and swear, saying, "I know not the man!"

What Peter tells us here is that he fell because he put himself out of the company of Christ. The Epistle of Jude comes to an end with the great ascription and the great promise, "Now unto Him that is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy." That is a glorious promise, but it must be taken with what goes just before, and that is this, "Keep yourselves in the love of God." That is what Peter failed to do, and therefore, when temptation came he was not ready.

We have that illustrated in a different way in Peter's experience that night when he tried to walk on the sea. When Peter and the disciples who at first were terrified, for they thought that they had seen a ghost, knew that it was really Jesus who was walking to them over the waves, their fear gave way to joy, and Peter, his old confident, impulsive self again, cried out to Jesus, "Lord, bid me that I come unto Thee on the water!" And Jesus told him to come—Peter immediately stepped over the gunwale of the ship into the sea. For a time all went well with him, as long as he kept his eye fixed on Jesus. But when he began to look at and listen to the winds and the waves, he became frightened and began to sink. So is it with us. It is when we look away from Him that we begin to sink.

Ready for Death

Peter, like all of us, was on his way to death. He was not going to his death that night, for he was not ready for it; and to escape what he feared might be death he denied his Lord. But afterwards, in a splendid way, he was ready for death. We say this not on the ground of the old tradition about Peter's death and crucifixion at Rome, how he was not only ready for death, but, in honor of his Lord, asked to be crucified head downward, as he was not worthy to be crucified in the same manner that his Lord was. It is not on the ground of that tradition that we say Peter was afterwards ready for death. We say it upon the ground of his own words, for in one of his letters he said to the disciples of Jesus, "As long as I am in this tabernacle, this body, I think it meet to stir you up by putting you in remembrance, knowing that shortly I must off this my tabernacle, even as our Lord Jesus Christ has showed me. Moreover I will endeavor that ye may be able after my death to have these things always as a remembrance." That shows how ready Peter was for death then. That is the way all true believers ought to be ready for the ultimate fact. What the thought of death, its inevitableness did for Peter, was

to stir him up to make the greater use of Christ of the time that was left to him. That is the way in which Christ can make a man ready for death.

This was a Last Supper, the Last Supper of Christ with the disciples. This Supper today may be for some the Last Supper. The Memorial notices in the weekly calendar tell you that there has never been a communion season which was not for some a *last* communion, a *last* Supper. But here is the promise for you—"With Thee I am ready." For the comfort of one who was going down into the waters I had quoted those words best suited for such a circumstance, that heavenly antidote, that sweetest of all music, "Yet though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." As I left the room and was going down the stairs I heard a voice saying in clear accents, in answer to the mother who sought to comfort her, "Yes Christ is with me!"

Drink deep, then, of this Cup, for you will need its strength. If I could read in advance the history, the biography of the members of this congregation between this communion and the next communion, could foretell all the temptations, and trials, and sorrows, and besetments, and falls, and sicknesses, and defeats, then you would all realize the truth of what I have said, how all of us are going to prison and temptation and death. But here is the staff upon which you can lean; here is the sword with which you can fight your battle; here is the lamp with which you can light your way—"With Thee I am ready." Are you ready?

MEETING

*I met with Jesus by the road
And spoke with Him awhile.
He brought the Bread of Life to me
His Word restored my smile.*

*He spoke of promises and hopes,
Of love and joy and cheer.
I cannot feel the same again
Except when He is near.*

*And so I plan to meet with Him
At morning, noon, and night.
He gives me what my heart most needs—
The never-ending light.*

REV. WALTER R. YOUNG,
United Presbyterian Church,
Canton, Ohio.

SURPRISE PARTY IN HEAVEN

NORMAN E. NYGAARD

When the Son of man shall come in His glory, and all the holy angels with Him, then will He sit upon the throne of His glory: before Him shall be gathered all nations: He shall separate them one from another, as a shepherd divideth His sheep from the goats."—Matt. 25:31-32.

IF WE have read aright the story of the ultimate separation of the saved from the lost in eternity, it is one which describes surprise party. Both types of people there indicated, the good and the bad can say with al sincerity, "This is so sudden." The very questions with which both groups ply the Lord the day of judgment illustrate this. "Lord, when saw we Thee an hungered and fed Thee? naked, and clothed Thee? or when saw we thee sick, or in prison, and came unto Thee?" questions asked by the blessed. "When saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?" were queries put Him by those who were to receive condemnation. And it is quite evident that both groups were tremendously surprised at the fate that was store for them.

Whether we like it or not this surprise element is to be found all through the Scriptures. To some it may seem unfair. Everyone ought to have the privilege of making adequate preparation for eternity. The day and hour of our death ought to be noted beforehand. We ought to be able to say with certainty that the Lord Jesus Christ would return to rule over His world on such-and-such a day and such-and-such a time, and yet He tells us that "no man knoweth the day nor the hour, neither the Father in heaven," and "The Son of man so cometh as a thief in the night."

Possibly the most cordially hated officer the regiment was Major Stevens, the gas officer. While still in the United States preparing to go overseas, he insisted upon absolute accuracy in the handling of gas masks, absolute obedience to every command given, absolute readiness for mock gas attacks. In the hot summer training period men's minds would wander and they would carelessly and slowly don their masks under simulated attacks. When he noted slipshod attitudes it was

just too bad for the guilty ones. They drew special details and special drills until they were ready to pay the strictest attention to everything that he said, and became letter-perfect in the handling of their equipment.

Major Stevens knew that he was disliked and he didn't seem to care. On one occasion, however, he told a small group of non-commissioned officers that he wasn't at all fond of the job and that he didn't like to be "hard-boiled." "But," he said, "in a gas attack the element of surprise is always present. Unless every man in our outfit is trained so that he will never be caught napping we are going to lose some of them. Some day the men with whom I have dealt most severely are going to thank me, because the one thing that will save their lives will be the speed and the accuracy with which they get into their masks."

Surprise, too, is to be found in other phases of every life. Love takes most young people by surprise. Promotions in business often take us by surprise. We have settled down for life in Nyack, New York, but one day the manager calls us in to his office and we are told that we will head up the branch office out in Denver. Yes, and we know, of course, just how surprising death can be. Nor is it accidental death alone which is surprising.

Just the other day came the news of the death of a young woman who was superintendent of the primary department in a local Sunday School. At three o'clock one afternoon her throat felt sore. By morning she was dead. A friend was leaning on a fence, looking over his broad fields and fine cattle. His son saw him slip to the ground. It was a heart attack and the father, himself a doctor, was gone before the son could do anything for him. Those are very common occurrences.

In our lives, therefore, we can be sure of one thing—life is going to be surprising. Death itself will probably come as a surprise. We can protest that all we want to. We can say that we think it's quite unfair: we can rail against God. That isn't going to change it. Life, death, and judgment day, the return of Christ to reign in glory, all are going to be surprising.

The surprises of life and death, to be sure, are stressed by the writers of the Scriptures. Jesus' parables abound in illustrations regard-

ing the transitory character of life. There were the wise and foolish virgins, half of them prepared, half of them unprepared to receive the bridegroom. There was that impractical rich man who built barns and tore them down in order that he might build bigger ones to store up the treasure which came from his fields. There is Isaiah's injunction, "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord . . ." All the way through the Scriptures this element in life is stressed. There is constant injunction now to get with God.

The only people who seriously object to the transitoriness of life are those who are bent primarily on frittering away precious hours and days. These are the folk who obstinately refuse to say with Richard Burton:

"We bear sealed orders o'er life's weltered sea,
Our haven dim and far;
We can but man the helm right cheerily,
Steer by the brightest star,

"And hope that when at last the Great Command
Is read, we then may hear
Our anchor song, and see the longed-for land
Lie, known and very near."

So far as they are concerned they have no orders except those which proceed from the momentary impulses to which they yield. Oftentimes they are very good people, but very careless folk.

Some years after the termination of the first World War I met a man who had been a comrade in service. He might have had a very brilliant career as a soldier. He had been both a football player and a debater in the university. He had been well-born. He was fine-looking and had a bearing that a General might envy. So far as the ordinary decisions of life were concerned, he had a quick, bright mind. So far as physical courage was concerned, it would be hard to find a braver man than he. But, during the World War, he was apparently bent on going to hell as fast as he could. He went a terrifically fast pace, but finally his body caved in, caught in the secondary stage of a dread disease.

When I met him years later he was selling typewriters, earning a rather precarious living at a makeshift job. "The Army just about finished me," he said. Yet it hadn't been the Army, of course. He was dodging the issue when he laid the blame on the Army. It was that which was in his heart, his own inadequate preparation to live, that had finished him. It was his attempt to run both with the hare and the hounds.

We know that there are those who object to the surprises of life. However, let us be perfectly frank with ourselves. How many of us would really want to know the day and the hour when the summons to die shall come? One of the strangest phenomena of human behavior is the suicide of those who have death sentences pronounced upon them either by judges or doctors. Death is before them. They feel that they cannot face it. And by their own hands, they take their lives. This is a strange paradox, isn't it? But it is understandable. The waiting for a certain hour is exceedingly difficult. It is bearable only if we do not know what the hour will be.

Without a doubt those very folk who object to the element of surprise would, if they were to think through the alternative, protest more strongly still if the element of surprise were removed. Their protest, then, would be that Almighty God Himself had passed sentence of death upon them for such and such a time. Should they be permitted to live out their certain allotted span of years some would protest even then that it would not be fair. For there would be those who would live very few lives and others whose lives would be empty. Jesus, in the thirty-three or -four years of His earthly ministry, filled His life to the brim. Poor old Benedict Arnold, drawing the cover of his country's flag, the flag which he had dishonored, over him in death in a London garret, had had a singularly empty life. There were only a few high moments when he seemed really to have lived.

But there is no use railing against the surprise element, of course. It is here. We must accept it. A British woman of the last century with a penchant for ponderous utterances said pontifically, "I accept the universe." Carlyle, who was present, was heard to mutter, "Egad, she'd better." A little old lady of my acquaintance, whose mind was failing as fast as her body, held onto a bit of home philosophy which she had heard in the past perhaps in her own childhood, and every few minutes in the course of a conversation, she would repeat it. "What can't be cured must be endured," she said. And she was right.

While that philosophy doesn't go deep enough, it is at least a step in the right direction. So let's accept it. We're going to be surprised. The Kingdom of Heaven is going to come upon us like a thief in the night. Death itself will creep up on us like that. A noted actress laughingly steps into an airplane. A short time later the plane crashes into a mountain, and her body and those of her fellow-passengers are found burned beyond recognition.

*Suppose You
Were Taken
From This
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Our Happiest Day

Easter is the happiest day that ever comes to your Church, and so it should be the happiest day that ever comes to you little folks and big folks alike.

Of course, Christmas is a happy day for us, for it was on Christmas that our Christ was born. But Easter should be a happier day, even, than Christmas, for Easter tells us of His great gift of everlasting life, which is for everyone who believes in Him, and really tries to live as Jesus would have us all live.

I have read that the word Easter comes from a foreign word which means "sun-rising". That is not the real meaning, but it is a good meaning and one which will serve our purpose this morning. Sun-rising!

We have all of us seen the sunset in the evening. It seems to drop right down and disappear into the earth as though it were dead and had been buried. When it is gone the whole world gets awfully dark, and without some sort of light, we just can't see where we are going, and sooner or later we're likely to fall and hurt ourselves because of the dark.

But the sun is not dead. It is not buried. It is still alive, and if you get up in time the next morning you will see a very, very fair light in the East, which grows and grows and almost before you know it; it is daylight again and the sun is climbing back up into his blue heavens.

Once our Saviour was crucified, hung on a cross. He died. Some of His closest friends buried Him. And just like the rising sun, He too, rose and brought new life and light into the darkened world so we could see and be able, by His help, to walk safe paths all our days.

So this morning, this happy Easter morning, just open your hearts to Him and love Him in return for His great love for you, for if you do you will find the Easter joys of His "sun-rising" will go with you all your days, and will finally bring you to that eternal life His first Easter gave us.

Richer than Gold

I was once told the story of a wilderness trail through the mountains of South Carolina that was used almost every day by the people who lived in those lovely wooded hills.

The trail was a beautiful one, for everywhere around the traveller who walked along

ognition. A peaceful community is enjoying its Sabbath rest. Some people are getting ready to go to Church: others plan on a picnic on the beach. Still others are recovering from a Saturday night debauch. Then death comes raining from the skies. Death comes to those who are ready for it: it comes also to those who are totally unprepared.

In His inimitable way Jesus tells the story of the two men who built houses, one on sand, and the other on a rock. The same rain-storm which destroyed the one could not affect the other. The man who had built securely on a rock was ready for all eventualities. The important thing to remember is that the rainstorm came to both.

The last thing to be remembered about the surprises of life and death is this: when we are prepared to die we are best prepared to live. This is even more of a paradox than the one that we earlier mentioned concerning the fear of death, and yet it is similar to it. People who are afraid to die often commit suicide. People who are not afraid to die are not afraid to live. People who are prepared to die are prepared to live.

That may seem strange to us who have imagined death and life to be so altogether different. Now, to be sure, there is a kind of preparation that is the preparation of despair. In dumb, speechless acceptance we take the hardest blows that life can rain upon us. All honor to those who can meet death and life in that courageous way. They are true Spartans and true Stoics.

But there is a greater and higher way still. It meets life and death with smiling, high courage. But it has more than courage. It is the way of love, for, as you know, perfect love casteth out fear. Walter Judd described love in his address to Student Volunteers as "The Greatest Thing in the World." And E. Stanley Jones described the kind of love that we have in mind with marvelous accuracy and clarity in his book, "Christ and Human Suffering."

In 1347, when old Stephen Colonna was driven from Rome, his palaces and estates confiscated, his strongholds broken down, his very life in peril, he was met by one of the Orsini, who taunted him by saying, "Where are your strongholds now?" Quietly Stephen Colonna put his hand on his heart. "Here," he replied. Fortunate, indeed, is the man who has laid up his treasure, who has his stronghold there. He has become the master of all surprises. He no longer fears them. He takes them all in stride.

PELOUBET'S SELECT NOTES

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that trail could feast his eyes on lovely scenery out over the mountains.

But there was a little stream that had to be crossed on "stepping-stones". One of those stones, only a little larger than a man's head, was always more slippery than the others, and not a few who went that way, slipped into the water when they stepped on that particular moss-covered stone. It had been that way for many years. Although many had fallen on it, no one ever moved it or put a different stone in its place. They just let it lie where it was and every once in a while someone would fall when he stepped on it.

One day a little old man of the hill, fell when he attempted to cross the little creek. He'd fallen there before, many times. But this time he made up his mind he'd fix it so folks could cross safely. He went to move the stone so he could put another in its place, and to his amazement he could barely move the stone, it was so heavy. He knew, because of its weight, that it was not an ordinary stone, so he examined it and found that under the heavy growth of moss on it, was gold. In fact, it was one big nugget of solid gold, the largest ever found anywhere east of the Rocky Mountains.

How many, many people there are, both large and small, who act that same way about Jesus. Many ignore Him all their lives. Others walk around Him so they really never meet Him. Others use Him to help them get some thing or some place they want to get to. But others, like the little old man, who stop long enough to take a good look at Him, find something that is even far more valuable than that big nugget of gold, or all the gold in the world, for that matter; for they find someone who gives them the only things that have real, lasting value, peace, and joy, and happiness, and light and life.

Don't keep on passing Jesus as you travel along life's trails, but stop as often as you can and learn of Him, for you need Him and always will, more than you can need anything or anyone else.

Going Some Place

The little old train came chugging up to the one-room depot, the bell ringing and the brakes screeching, and finally came to a stop.

I got onto the first car and found that every seat was taken, so I walked on through into the next car. That was crowded too, with people bound for the big city about fifty miles away. I didn't want to stand all the way, so I went on into the third car. It was

like the other two. I kept on walking and looking for a seat. It seemed like everyone was going some place on that train, for I walked through seven cars without finding a vacant seat where I could sit down.

Finally, I came to the last car, and would you believe it, there wasn't a single passenger in it. I could have a whole car to myself. Evidently, I thought, they had just brought out this empty car and put it on the end of the train so the other cars wouldn't have to be so crowded.

I got comfortable in a roomy seat and was just starting to read when the conductor of the train came through and asked me where I thought I was going. I told him and he replied, "Well, if you want to get there, you better go into the car ahead for this car is disconnected and will be left here."

There are a lot of people who think they are going some place on the train of life, who are going to find out that their car was not connected to the train ahead and they are going to be left behind.

If people want really to get to the City of God, they can't do it by sitting in a car that isn't going anywhere. That is just plain common sense, isn't it. If you want to arrive anywhere, you have to move in that one direction or you will never reach your destination.

If it is the city of everlasting happiness you hope to reach, then the only way you can get there is to have your car coupled onto the powerful locomotive that goes there. Cling tightly to Jesus, go His way, and your days will be happy ones, forever.

My Yoke

"My burden is too heavy, Lord,"

I tremblingly said,

"I can no further carry it!"

And tears I shed.

Then came a sudden cry for help

From one sore pressed;

I ran to seek him, gladly gave

Him of my best.

Then thought I of my heavy burden—

But, lo, 'twas gone!

The gloom and doubt had vanished quite

And love's light shone.

When we another's burden lift

Or try to bear,

Love's gentle hand removeth swift

Our load of care.

—Exchange.

Remarkable Reduction

There is one church building for every 550 persons in the United States, which is more than fifteen times as many churches as there are motion picture houses. There are 55,000,000 seats in the churches compared with 10,500,000 in the movies.

ILLUSTRATIONS

They Walked Home

Mark 12:44b. "But she of her want did st in all that she had."

"A group of Chinese women, who had come by sedan chair some 34 miles to attend their first post-war Bible conference, discovered that Scriptures could be purchased at the conference," relates a woman missionary to China. Their home town had been cut off from Scriptures for a long time. These women took the money allowed them for their return journey and bought up all the Scriptures they could, and carrying these *they walked home*. When people use car, rail or chair fare to purchase Scriptures and then *walk home*, the Word really means something."—Related by Rev. W. Hudspeth, formerly Secretary for British and Foreign Bible Society in China; now Secretary of the Canadian Bible Society.

Price Too High For Waste

Matt. 20:28. "The Son of Man came to give his life as ransom . . ." I Cor. 6:20. "For ye are bought with a price . . ."

An English journalist, describing American cities, and especially New York City, after a visit to America, said, "The price for land is too high for the construction of ordinary buildings. Small areas are bought at enormous prices, and buildings are reared upon these small areas, reaching hundreds of feet to the skies. It is the only way the enormous price for the foundation land can be balanced."

The price paid for the redemption of man is too high for the rearing of ordinary lives; Jesus in Gethsemane, Jesus before his accusers, Jesus before Pilate, Jesus upon the Cross,—this is too enormous a price for the rearing of ordinary lives; too enormous a price for anything less than lives of spiritual height, reaching like shafts of light into the heavens!

Young People Can Make the Future of the World

John 9:37-48. "And they were all amazed at the mighty power of God."

John 3:17. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

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The need of God as central in man's life.



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The Key Log

Matt. 5:16-17. "... That they may see good works."

John 1:4. "In him was life; and the life was the light of men."

At one district conference of the Methodist Church of Alabama, Rev. W. H. Hasty, a local preacher with a long record of service, was asked to speak. More than one preacher had preached during the meeting, but with little effect, but Brother Hasty—he was different, he understood the mind and work of the people.

Much attention was given to "driving" logs down a stream in this area of Alabama. The logs were put into the water separately, and care was needed to see that they floated down the stream in safety toward the marketing place. Brother Hasty understood the great difficulties sometimes met, in the strenuous and at times hazardous work. With a clear, loud voice he "swung clear" in his attack on sin, and used the illustration of the logs being floated downstream, which everyone understood. He took his audience with him downstream, until he came to a bridge. There a log got caught against a pier of the bridge,—soon other logs lodged against it, and became so entangled that none of them could move any further, and even the bridge was endangered!

To his spellbound audience, Brother Hasty pictured a man with an axe, going out on the dangerous mass of jammed logs, hunting for the "key-log" which held back all the others; they saw the man swing the axe, cutting, cutting, cutting,—until at last it was cut free, and the mass of logs again became individual logs, floating downstream.

The wave of understanding and emotion sweeping the audience downstream toward the log-jam, the man going out with the axe hunting, hunting,—until he located the "key-log" upon which all progress and safety depended, could not have been produced by a dozen academic or very learned theological speeches. The people knew what he was talking about; Brother Hasty knew that they understood.—*James M. Glenn, Midway, Alabama.*

The Wider View

Rev. 21:10-11. "And he carried me away in the spirit to a great and high mountain."

There is a malady of the eye, caused by looking constantly at things near at hand. A young man suffering with this peculiar affliction visited an oculist, who, in treating him, equipped him with glasses and simply gave him this advice: "Your only hope is to take a daily trip into the country or on a river where you can have long distances upon which to look. Look across the fields, up and down the river, or even get to the top of a skyscraper and let your eyes roam over the city. There is nothing but larger, wider views which can make your eyesight normal."

Many of us are having acute trouble with our spiritual vision! We have lost perspective and see things as through a cloud. We need to go out into the open with Jesus, where people work, and live, and laugh, and hunger, and mourn, and hear his cure for all these ailments; we need to go with Jesus to the mountain top.—*Hight C. Moore, Watchman Examiner.*

A New Thing

Isa. 43:15-21. "Behold, I will do a new thing."

The following account of a wedding was salvaged from a modern newspaper, and passed on by Sunshine Magazine, and the Religious telescope:

"Mr. Hiram Norcross became the bridegroom of Miss Emily Lewis in a pretty ceremony today. He was attended by Mr. Schultz as groomsman. As the groom came in he was the cynosure of all eyes.

"He was charmingly clad in a going-away three piece suit consisting of coat, vest, and pants. A pretty story was current among the guests to the effect that the coat was the same one worn by his father and grandfather on their wedding days, but he shyly evaded questions on this sentimental touch.

"The severe simplicity of the groom's pants was relieved by the right pants leg being artistically caught up by a hose supporter, revealing a glimpse of brown holeproof sock above the genuine leather shoe.

"Blue galluses gracefully curved over each shoulder were attached to the pants fore and aft, while a

ely knotted blue tie rode under his left ear
 ve a starched collar with a delicate saw-edging.
 is gave the effect of studied carelessness which
 rks supreme artistry in male attire.
 "Mr. Schultz's costume was essentially like the
 om's, and as the two approached the altar a
 sh of awed admiration enveloped the gathered
 ong.
 "The presence of the bride was also observed by
 ny."

fting a Brother to His Feet

ut. 18:15-20. *"If thy brother shall tres-
 pass against thee."*

A barber in Copenhagen is reported to have
 d to an American customer, "You Ameri-
 ns amaze us. When you are at war, you
 ht like demons, but when you conquer your
 emy, you are ready to lift him to his feet,
 ile, and give him your lunch. We do not
 derstand you. Over here, we hate and hate
 d hate, until we are fighting, and before we
 ow it we are at war again."

Churchill says, in "Highway of the Future"
 'Europe's old hatreds burn on with undying
 mes. Skeletons with gleaming eyes and
 isoned javelins gleam at each other across
 e rubble heaps of what was once the august
 man empire and later a Christian civiliza-
 n."

Milton said, "Hate is of all things the
 ghtiest divider, nay is division itself."
 Byron defined hatred as "the madness of
 e heart."

In asking for help from America, a Euro-
 an Christian said, "Tell the Christians of
 erica to send us food; but please do not
 eat us, we need the Gospel of Christ; please
 not cheat us at the cross."

Europe needs the transforming power of the
 ospel of Christ even more than she needs
 od and clothing." Let us realize that we,
 American citizens cannot share with any na-
 n what we do not posses fully ourselves.
 is situation requires more than "lip ser-
 e"; a genuinely Christian America can share
 e Gospel of Jesus Christ with other nations;
 ominally Christian America will find that
 is impossible to share what one does not
 ve. "Why say ye, Lord, Lord, and do not
 t which I say?"

Honesty Above Everything

Gallup pollers in Europe recently presented a rep-
 resentative sample of the Finnish people with a list
 taining supposed characteristics of a cultured per-
 and asked which they considered the most impor-
 t. Some 46 per cent of the polled ranked honesty
 ve everything as the characteristic of a cultured
 son. Equal courtesy to all regardless of rank was
 ner-up with 42 per cent; cleanliness and neatness
 dress came next with 38 per cent, good manners
 a point less.

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Worship

(Continued from page 119)

country and did not know what was going on in metropolitan centers.

To many people this doctrine is not acceptable. They believe, like the ancient Pharisees, that the Kingdom of God is coming by violence and that physical means must be used to win spiritual victories. This unfounded conception may help some people to secure a precious sense of divine nearness, but the method is needlessly round about. The wise Christian does not emphasize the idea that

"Jesus is coming soon," but rather that "Jesus is here now." The Master's promise, "I am with you always," is still good and in His persistent and pervasive presence is the guarantee of final triumph.

The Wonder of Worship

When the news of this new social order reached the writer of the Apocalypse, he was so strangely stirred that in the excess of his enthusiasm he sought to worship the angel who brought the good tidings. The latter remonstrated and said, "Do it not. Worship God."

What is worship? It is a process which involves awe, adoration, confidence, love and energy, and comes to its highest expression in corporate form. The instinct of worship is universal. It is the chief business of the Church. No other organization stresses it. Some functions performed by the Church may readily be taken over by the state or subtlety of other organizations, but not the function of worship. To stimulate the spirit of worship and to provide facilities for its proper expression is the greatest contribution the Church can make to the nation and the world today.

The second thing brought to our attention is that God is the only proper object of worship. Various nations in the recent past—Japan, Russia and Germany—have perverted worship and directed it toward an emperor, toward a class or toward a race. While all of these objectives inspire loyalty, they fail to evoke awe and adoration. Their chief shortcoming, however, lies in their failure to function as vehicles for the transmission of holiness. When Isaiah saw the Lord, high and lifted up, he exclaimed, "Woe is me, for I am undone. I am a man of unclean lips, for mine eyes have seen the Lord." The vision of divine holiness promptly produced a sense of personal unworthiness.

In other words, the practice of worship demands a high quality of human character. To get that quality, one must enlist divine aid.

One heresy that persisted in Old Testament times tends to fade away in the atmosphere of the New, namely, the belief that worship with rams and goats, with blood and oil, was sufficient for salvation. The priests encouraged that idea, but every few years a prophet came along to show the inadequacy of material symbols and to emphasize the truth that God is better pleased with the humble and contrite hearts of worshippers.

Forms of Worship

Forms of worship are both necessary and dangerous. In his present state of develop-

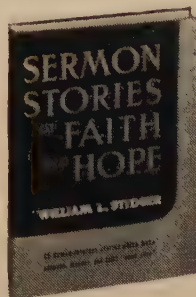
t, man cannot get along without them. It much easier to cultivate the spirit of worship in a Church with an altar, stained glass windows, hymns, scriptures, prayers and in the presence of other worshippers than amid secular surroundings. The man who claims that an worship God better in the woods or on beaches is fooling himself and trying to fool others. However, one must not rest in ritual symbols. They are designed to assist the apprehension of spiritual reality and to exhaust it.

One Old Testament incident has perpetual value for would-be worshippers. The children of Israel had been in exile for many years. Finally, they heard about the sad condition of the Holy City and a group of volunteers prepared an expedition to rebuild it. Before setting out on the homeward journey, the Lord addressed them through the lips of a prophet. He made care not to sacrifice at every heap of stones as they passed along the road. The materials designed for sacrifice in the Holy City must not be wasted on minor and wayward altars. People are always tempted to expend their talents which should go to the worship of God on objects of lesser importance. They tend to give to the acquisition of wealth, the pursuit of pleasure and the search for power and knowledge the sacrificial effort which belongs only to the Almighty. So Jesus said, "from the worship of the vain world's golden store." And a word of warning is in order today lest we become lost in a maze of social activities, such as Red Cross, Community Chest and the prevention of juvenile delinquency. These deserve to receive attention, but not at the expense of worship. A one hundred percent Christian, poised and resourceful, is the greatest asset the country can have, and such a one can be produced only by worship. High school and college football games, played on the day designed for divine worship and religious instruction, operate to slow down rather than stimulate the growth of the Christian character so demonstrably needed.

Someone has well stated the fundamental principle of worship in these words: "We do not hold of God, but God takes hold of us." John Ruskin asserted that man's fundamental mistake lay in his attempt to achieve rather than receive salvation. American behavior illustrates and emphasizes that assertion. Here everybody's overdoing it" and hectic activities have failed to bring peace or happiness to the individual. To secure those blessings, the price must be paid: humility, surrender and expectancy.

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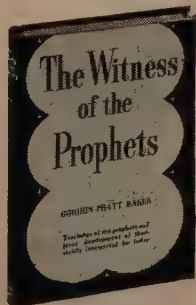
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Moral and spiritual implications in this conflict are basic, and in relation to them there can be no compromise. It is as much stealing for a state to take something which belongs to someone and give it to someone else as for a cattle rustler to steal a steer. Social sanctions have been spawned around falsehoods until the moral fiber of the human family is greatly weakened and calls for spiritual revival.

If you believe Freedom is in peril and would like to ally with others of us who share that conviction and are trying to do something about it, let us hear from you.

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The entire book is in reality one long prayer in which every paragraph is addressed to God. The genius of this little book lies in the fact that this prayer of twenty pages is an exposition of the Lord's Prayer.

The day after this book came into my hands, the Missionary Society of my Church was notified at the last hour that it was impossible for the speaker to be present. Not knowing what else to do, my wife took Dr. Sockman's book and asked a skilled reader to read it as a last minute substitution. The meeting will long be remembered. The members of the Missionary Society made special efforts to tell me by telephone and otherwise, what an inspiration and spiritual uplift they had received. What better recommendation could the book receive?—J. J. Sessler.

PAUL. By Edgar J. Goodspeed.
John C. Winston Co. 221 pp. \$2.50.

Dr. Goodspeed's reputation as a scholar in the field of the New Testament is too well known to need comment. Here he enters the popular field with a biography of Paul and fills a long-felt need.

Sunday School teachers have often come to me for reference works on Paul. The standard works always seem too difficult for them. Paul is such a great man and his influence on Christianity has been so vast that it is a hard task to present him so that the average person may understand him better. This Dr. Goodspeed has done.

With such a scholar as the author, the treatment of Paul's development, his letters and their teaching, and all other pertinent things receive their just treatment and explanation. One might differ on the dates of certain New Testament writings, but one cannot differ on his sympathetic and understanding treatment of what these writings contain and teach. After all it was Paul himself who wrote, "The letter killeth but the spirit giveth life."

Judging this book for what it is, a popular presentation of Paul, one acclaims it as filling a need and bringing an understanding of this great apostle to a larger circle of people. May it have the circulation and the use it deserves.—W. R. Siegart.

THE SONG OF OUR SYRIAN GUEST.

By William Allen Knight. The Pilgrim Press. 24 pp. \$1.00.

This little book interpreting "The Twenty-Third Psalm," comes in a Fortieth Anniversary Edition at a very appropriate time. Surely this Psalm is the most favored Psalm in the Scriptures and makes an appeal to the human heart such as is rarely found anywhere in literature.

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STORY OF ALBERT SCHWEITZER

erman Hagedorn. Macmillan. \$3.00.

erman Hagedorn has done it again. The author of outstanding biographies turns in this volume to ably the greatest and certainly the most versatile biographer of our time. One great advantage of this book is that it includes material covering the years 1890-1929 when Dr. Schweitzer published his autobiography.

It is difficult to classify Dr. Schweitzer. Philosopher, theologian, New Testament scholar, physician, organist, or pioneer missionary he is distinguished in each field. He has doctorates in philosophy, music, and medicine. He is the world's outstanding interpreter of the Bible. He is an authority on Tropical diseases. He has greatly influenced the thought of his generation in philosophy and New Testament interpretation. As a biographer, hundreds of people have been led into a new life by him.

His father was a minister in Alsace. His mother was a son's daughter. Music and piety were intertwined in his upbringing. But a canker of discontent ate away at the boy's peace of mind. He wanted to know the world. He wanted to play great music. He wanted to know great men, to wrestle with the great issues such as man's relation to the universe, the meaning of life and the nature of good. He always faced reality though it appalled him. He always followed truth, no matter what happened to dogmas. He combined in himself the dreamer and the man of action, the idealist and the realist.

At the age of 21 he made a bargain with himself. Until 30 he would give himself to music, philosophy and theology and then he would surrender his life to the service of mankind. In Paris one chilly October, 1905, Albert Schweitzer dropped half a dozen letters into a mailbox telling those closest to him of his decision to go to Africa as a Medical Missionary. The greater part of the book deals with his experiences in Africa where he was a "genius in common." Typical of the man is the experience of asking a native to help him. The native refused, "I am an intellectual, I do not drag timers around." Schweitzer replied, "You are lucky. I, too, wanted to be an intellectual, but I didn't make it." There in the wilderness of Africa this modern prophet labors today.—*Banning.*

INVISIBLE ENCOUNTER

igor I. Sikorsky. Charles Scribner's Sons.

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Some of us have come to expect real spiritual insight from this designer of airplanes and Sikorsky's latest work will not disappoint that expectation. With the aviation story as the clue, the author interprets our modern disease as a yield to the temptations which are denied. The thesis is that Jesus was tempted to establish a kingdom by way of controlling food, displaying super human power and "worshiping the Devil." Following of such a program is the way of radical realism. This is the way we have been going and it is not yet. The author sees another war or two in the future and a final world tyranny under the control of one man.

But, because Sikorsky is a Christian, his closing paragraph is one of hope. Soon or late, he believes, life will resume and final victory must be God's. It seems to me that this analysis of the situation is essentially sound and the book has the fundamental Christian viewpoint. It is definitely a book worth reading.—*Geraldedy.*



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Prayer: "God be merciful unto us and bless us and cause His face to shine upon us." Psa. 66.

Hymn: "Lead us, Heavenly Father, Lead us."

Psalm: 103, responsively.

Hymn: "Love Divine, All Love Excelling."

Scripture: Matt. 5:13-17; 12:1-21.

Hymn: "The Church's One Foundation . . ."

Pastor: I recently asked myself the question, "Who is the most important man in town?" and a few minutes later a water-pipe burst in my home; water began running down through the ceiling of my living room. Who was the most important man in my town at that moment? You are correct, the plumber!

When you are sick, the most important man in town is the doctor, who can bring you relief, and put you on your feet again. When your car won't start, the chap in the greasy overalls, who spends much of his time on his back, working on the underside of cars in a nearby garage, is the most important man in town. At that moment, he takes precedence over the mayor, the congressman, and the preacher.

From these practical experiences, common to all of us, we learn that standards we set up as being important, actually fall away into nothingness, when a new experience moves in. What we set up as being the most important thing one hour, turns out to be ridiculous and unimportant the next hour. The thing that makes a man *important* is his usefulness in the right kind of living; the thing that makes anything important is "what can it do to make life what God meant it to be for His creatures?" There are times when the humblest man in our town is the most important citizen; there are times when the pompous nobodies to whom unthinking people usually accord reverence are revealed in all their absurd nothingness.

Every honest man, woman, or child, doing honestly what the hour demands of them has the right to think of himself as "the most important citizen in town." We are all important to our families, our neighbors, our communities, s-o-m-e-t-i-m-e-s; we are important to God all of the time, so important that Jesus, the Son of God, came down from heaven lived among men in order to teach them just how important the Father God believes his creatures to be, and He gave His Life on the Cross to answer that question.—Based on Comments by Dr. Earl L. Douglass.

Hymn: "How Firm a Foundation, Is Jesus Christ, Our Lord."

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oices that give to our life more meaning,
oices to solace, whatever life's gleaming,
ependable voices, relaying Thy word,
bove life's confusion and strife to be heard.

ord, give us voices that help to convey
hy love and Thy grace, to inspire each day,
o keep us reminded, in stress and frustration,
o hold to our hope of eternal salvation;
o meet every challenge the times may portend,
ecure in our faith in Thy will to the end.

Hymn: "O Where Are Kings and Empires
n?"

Prayer: (Especially for grace to understand
true value of the gifts of a loving God,
ompared with the temporal and fleeting
gs of the hour.)

Hymn: "Come Thou, Almighty King, Help
."

Benediction.

Organ: "Told at Twilight"—Hueter.

God's Budget for the Coming Fiscal Year

Organ: "Second Verse of Psalms"—Diggle.

Prayer: "Be wise now therefore, O ye
gs; be instructed ye judges of the earth.
ve the Lord with fear and rejoice with
nbling. Blessed are they that trust in Him."

Hymn: "My Dear Redeemer and My Lord."

Psalm: 105, responsively.

Hymn: "O Love That Wilt Not Let me

Scripture: The Third Epistle of John.

Hymn: "Jesus, Saviour, Pilot Me."

astor: Meeting living needs at today's levels,
become a problem to every family of moderate
ns, and we become adept at price comparisons
such items as bread, milk, meat, and potatoes.
ever, that experience and adeptness is rarely
lied when thinking of things outside the items
must purchase in order to survive from day
day.

he constant talk about budgets, budgets, and
e budgets, during the last ten years, and par-
larly the last several months, in laying ground-
k for next year's governmental needs, and the
ls of the plans for helping unfortunates in
r lands. To most of us this means merely
k", and rows and rows of figures. The figures
e no meaning to us, except in their relation to
amount each one of us must contribute in taxes
the sum total. Most of us think of this tax
ess as something taken away from us, making
less able to meet our own needs.

arch, 1948

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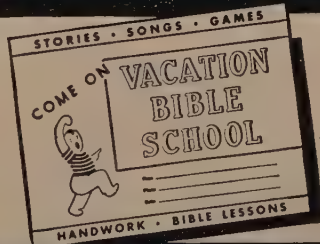
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There is, however, another side to this whole matter, and we might do well to look at it now. Life is built upon the principle of each organism contributing its share to the welfare of the whole body, whether this "body" is an individual, a family, church, community, neighborhood, business union, county, state, nation, or the universe. Just as our hands, feet, eyes, ears, voice, and other parts of the body contribute their share of well-being, so we as individuals contribute our share to the well-being of every and all living of others. If we lose our hearing, some other sense must take its place, in the functioning of life for us; if one of us fails to do our part in the family routine, another member must assume the extra responsibility; if we fail to do our part as national members, or as international members, others must add that to their own responsibilities.

As Christians, we believe that God created this universe, and the living things upon it; we also believe that God knows what He has in mind, when He made us dependent upon one another. In plain words, we believe that God has a plan, and that He is well able to carry it out, through the plan He has in His wisdom set up. Does this plan also have a budget? to which each creature contributes a share? This seems a colossal idea, especially when we compare it with running a single household, or a single village. However, we have every evidence that this is true, and that God, our Loving Father and Creator, expects each one of us to use our hands, feet, eyes, ears, voices, our gift and capacity for loving others, our ability to sympathize with others; our capacity for joy over another's good fortune, our capacity for giving,—all these we are expected to use in helping God to carry out His plans for the world, plans which God Himself understands with a colossal, unending, inexhaustible fund of love. How do we know this? Every Christian who took part in the observance of Christmas at the close of last year; every Christian who reads the story of Jesus' life among men, knows the enormous effort God made to help us to understand His Love through Jesus. We have no difficulty in understanding love and tragedy within our own family circle, but too many of us do not apply that understanding to the love of God in the family of peoples upon the earth. To help us understand this God planned the greatest and most startling drama ever enacted upon the earth, that of Jesus coming to this earth, teaching for some years and then giving His life upon the Cross, as a symbol of God's love; the attempt of a Divine and Loving God to make us understand Him, and to help us place our trust in Him.—*L. T. Walker.*

Hymn: "Jesus, Still Lead On."

Reader: Be Listening.

Among the things that this day brings

Will come to you a call,

The which, unless you're listening,

You may not hear at all.

Lest it be very soft and low,

Whate'er you do, where'er you go,

Be listening!

Then whatsoever the call may be,

To service small or great,

To cross the seas and speak God's love,

To smile, to rule a state—

When God shall come and say to you,

Here is the thing that you must do,

Be listening!

—Author Unknown.

Hymn: "Just As I Am, Without One-Plea."
Prayer: Father in Heaven, help us in our
 struggles, our tiresome tasks, in our terrible tempta-
 tions, to catch the purpose of our being, and help
 us to consecrate ourselves to Thee, so Thou canst
 use us into our lives and hearts, a living, active
 part. Take us into Thy family of necessary work-
 and give us grace to do Thy bidding, as hands,
 eyes, or ears, or voices,—make us living units in
 the family of children, being tried and ripened
 whatever commonplace and homely ways Thou
 use in mind. We ask in Jesus' Name. Amen.
(Phillips Brooks.)
Hymn: "O Master, Let Me Walk With
 Thee."
Benediction.
Organ: "March"—*Petrelis.*

Confirmation

(Continued from page 114)

Tell you, sir, between a world of chaos,
 and a world where God works on
 rough moments men call time, there lies a
 choice—
 and I choose God." (Edward Wight).

Except a man be born anew," Jesus once
 Nicodemus, "he cannot see the Kingdom
 of God."

First we have to become aware of our spirit-
 need. Once we have made the choice, and
 decided that life with God is the only life for
 us, then we must arrange our life in such a
 way that God's Spirit can work through us.

That is the first change which must enter
 our life. From now on, we shall not walk
 worldly, but in Christ's Spirit, we shall walk
 closely with God. We might call this the
 life of the Beginner. Fortunately, we have
 many helps in seeking to let our lives be re-
 directed to God. Thousands have gone this way
 before us, and have demonstrated in their lives
 the things we have to do. For one thing,
 we must remind ourselves frequently that we
 are God's children. It will be good for us to
 begin each day with an affirmation on our lips:
 "This day, O God, Thou hast given me, to
 turn to Thee filled with the thoughts and
 plans Thou wouldst have for me." At work

at play, at frequent intervals throughout
 the day, it will be good for us to remind our-
 selves whose we are and whom we serve. This
 does not mean that we shall seek to run away
 from people and events to be alone with God,
 but rather that we shall see all we do and
 live in terms of the widest possible perspec-
 tive.

We shall find joy in the commonplace;
 something beautiful in the midst of ugliness;
 the little thing to do or say which will make
 our world a trifle brighter than otherwise
 it would have been.

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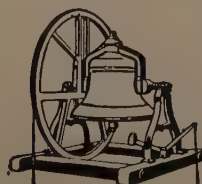


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Another thing we shall need is the sense of solidarity with others who also are seeking the transformed life through Christ. This means we shall feel a vital connection with the Church. The Church has committed many errors at times. It is not always the friendly outgoing company of world-movers which the early disciples became. Sometimes the Church seems to be little different from any other organized group within society. But you and I — seeking now to have a practiced, applied Christianity — will see in the Church what ought to be if it is not. We shall do our bit of consecrated labor whatever it may be to put new life into the Church — to help become in reality as well as in theory the Body of Christ.

I came across a bit of doggerel recently which tells the difference between two kinds of Christians within the Church. I think you might enjoy it.

"Ten little Christians standing in a line,
One didn't like the preacher, then there were nine
Nine little Christians stayed up very late,
One slept on Sunday morning, then there were eight.

Eight little Christians on the road to heaven,
One took the low road and then there were seven
Seven little Christians got in an awful fix,
One didn't like the music and then there were six
Six little Christians seem very much alive,
But one lost his interest and then there were five
Five little Christians, wishing there were more,
But they quarreled with each other, then there were four.

Four little Christians, cheerful as could be,
But one lost his temper, then there were three.
Three little Christians with lots of things to do,
One preferred bridge, then there were two.
Two little Christians, our rhyme is almost done,
Differed with each other, then there was one.
One little Christian felt all alone —
He stayed at home and then there was none."

Numbers of course are not the goal in the Church — but is it not perfectly obvious that the world we want to live in, the joyful abundant life which we want all to have will come about only in so far as you and I become convinced that in Christianity there is something so wonderful for us that we want all whom we meet to share it.

If we really want to live close of God there is no better way in the world than worship and work with others likewise committed to this goal.

Easter can mean the transformation of our life from drudgery into creativity — from melancholy into true joy; from despair into triumph. Such a life is not found in an instant. It means patient, tender cultivation of the spirit. But as Jesus said long ago, a grain of mustard seed when it is put into the

th may be the smallest of all seeds. Yet
 en it is sown, it grows up and becomes
 ater than all the herbs, putting out great
 nches so that the birds of the heavens can
 ge therein.

Does not Easter call upon each of us to re-
 mber what the young man said to the two
 rys: "Ye seek Jesus, the Nazarene, who
 h been crucified. He is risen. He is not
 e."

in that message we can see a type of our
 n spiritual experience. God can say to us:
 ou are leaving the old life, the unsatisfac-
 y, incomplete existence which you have
 own before. That is past. If you let my
 rit enter into your life, you shall rise to
 v and greater heights than you have ever
 agined it possible for you to attain."

e Rock

Continued from page 112)

o Peter the undaunted preacher of Pentecost
 the invincible apostle of the early
 urch. To quote words from Peter's First
 istle that fitted truly to the united convic-
 n of heart, mind, soul, and strength, he
 n and there was able to say "Blessed be the
 d and Father of our Lord Jesus Christ,
 ich according to his abundant mercy hath
 otten us again unto a lively hope by the
 urrection of Jesus Christ from the dead."

No wonder when the day of Pentecost was
 ly come and the power of the Holy Ghost
 upon those who were gathered in the
 per Room, and they began to speak with
 er tongues, as the Spirit gave them utter-
 e, so much so that the multitudes gathered
 d were confounded, that "Peter, standing
 d with the eleven, lifted up his voice" and
 hout fear or hesitancy preached the un-
 rchable riches of Christ, the Risen Lord.
 th such conviction and understanding did
 preach that three thousand souls were
 led to the Church and the Christian move-
 nt was launched upon the rolling seas of
 e. This indeed was the miraculous fulfill-
 nt of Jesus' word, "Follow me, and I will
 ke you a fisher of men."

This is not to say that Peter straightway be-
 e a saint and received his halo without
 re ado, that henceforth he walked upright-
 and turned neither to the right hand nor
 the left. Peter continued to make blunders,
 he also continued with increasing success
 make good, and in time his affirmation of
 h in Christ was supported with equal glory
 certainty by his heart, his mind, his soul,
 his strength.



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sufficiently to allow you to read on and delve
deeper into the personality and character of
the man, I wish to turn our thoughts at this
point to three lessons garnered from his color-
ful career and immortal life.

The first is, When Christ is Lord, He de-
mands the allegiance of heart, soul, mind, and
strength, all there is of us. Are you of Peter's
bent, emotional, impetuous, inclined to think
with your heart? Excellent! There is nothing
wrong with this, but this is only part of your
being. You may not like to reason things
out, to make the wheels run in your brain, to
use your head, but don't rule it out.

You may be tempted to the assertion that
God has no need of intelligent Christians, but
as long as it remains in the Scripture it means
that no matter what our bent, emotions, brains,
or brawn, we must consecrate them all to God
in Christ. There is no complete blessing
where there is any holding back.

And secondly, When Christ calls us, He
wishes us to bring our own talents to His
altar. In Peter's case it was his talent as a
fisherman; in Paul's tent-making; in Dorcas'
dressmaking; in Luke's, medicine; in Zac-
cheaeus', tax-collecting; in Barnabas', farming.
Christ wants your talent, whatever it is, for
the glory of God and the building of the
Kingdom. You and I so frequently say, "Yes,
Lord, but I have only one small, unworthy
talent; I prefer much more to try my hand at
something more splendid and imposing." No-
so! What seems little and unworthy to us is
not so regarded by our Father in heaven.

*The smallest effort is not lost,
Each wavelet on the ocean toss'd
Aids in the ebb tide of the flood;
Each raindrop makes some floweret grow,
Each struggle lessens human woe.*

Are you gifted in song, in music, in art, in
poetry, in writing, in science, in medicine, in
law, in business, in a trade, in a craft, in
home-making, in teaching, in serving, in min-
istering, in any of the thousand and one things
that make up our complex life today? Think
not disparagingly of your gift but open your
eyes to see that today Christ is passing by
and to you He is speaking, "Follow me, and
I will make you to sing, to paint, to write, to
labor, to serve your fellow men for the com-
mon weal and righteousness' sake."

Then thirdly, When Christ calls us, He
calls us to faith. He gives us power to rise
and walk, to live and triumph, to do battle
with and to defeat our foes. By ourselves the
things we dream about are unachieved, but by

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faith in God all things are possible. Life without faith is flattened, meaningless, and uninspired.

"After all," says Kirsopp Lake, "faith is not belief in spite of evidence, but life in scorn of consequence—a courageous trust in the great purpose of all things and pressing forward to finish the work which is in sight, whatever the price may be."

Have faith! If Christ was able to take Peter, unstable, emotional, unbalanced, impetuous, energetic Peter and transform him into the Rock of stability, intelligence, understanding, perseverance, faith, and finally a martyr's immortality, what cannot He do with us! And with what a blessing to our generation!

Man's vague, prostrating terror is at once a sign and a gauge of his grandeur.

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